

THE
WORKS

OF THE
FAMOUS AND VENERABLE
SIR DAVID LINDSAY

OF THE
MOST



LION KING OF ARMS.

Carefully corrected and amended, with several new
additions by the same Author here prefixed, never
before published.

JOB vii. *Militia est vita hominis supra terram.*

Vivit etiam post funera virtus.

EDINBURGH.

Printed and sold by PETER WILLIAMSON, and
C. ELLIOT, Parliament Square.

MDCCCLXVI.

746
10 R E A D E R.

IT hath pleased God in all ages, to raise up faithful and worthy men, of singular gifts and graces (especially in the time of greatest defection) to bear witness of his truth, and to rebuke the world of sin: As Noah for the space of an hundred and twenty years, before the deluge came upon the old world, to preach repentance. Lot in Sodom, whose soul they vexed with their sinful deeds. Moses the ruler of his people, sent of God to threaten Pharaoh, for their oppression, resolved to suffer with God's people rather than to commit sin. And all his prophesies, from time to time to reprove and correct the enormities not only of the Jews, but also of the Gentiles for their sins. and in the time of gospel, how many notable men of all nations have given their bodies to be cruelly tormented for the cause of Christ? and, in our own nation, among many other learned men, it pleased his Majesty, even in the time of palpable darkness, to stir up this author Sir DAVID LINDSAY, albeit a courtier, and exercised about matters of state; yet a man of such sincerity and faithfulness, that he spared not, as well in his satyrical phrases and plays as in all other works, to inveigh most sharply both against enormities of the court, and the great corruption of the clergy, that it is a wonder how he escaped their bloody hands, they having such a power at that time, as they practised in shedding the blood of God's servants, Mr Patrick Hamilton, Robert Forrester, Gentlemen, George Wischart, and Walter Milne, with divers others, who gave their lives for the testimony of God's truth; and yet this Author ended his days in peace, for all their cruel menacing. This lets us see the wonderful power and providence of the Almighty, that albeit he suffers the wicked to execute their cruelty upon some of his saints, yet he preserveth others, that their enemies have no power to touch one hair of their heads, but as it pleaseth his Majesty to permit them. For further commendation of the author, his own work shall testify his probity. I will not detain the good reader any longer from the perusing of the same.

P R O L O G U E

Of the miserable Estate of the World,
between EXPERIENCE and the COUR-
TIER.

MUSING and marv'ling on the misery,
From day to day in earth which doth increase,
And of each state the instability,
Proceeding of the restless business,
Whereon the most part do their mind address
Inord'nately on hungry covetice.
Vain-glory, deceit, and other sensual vice.

But tumbling in my bed I might not lie
Wherefore I went forth in a May morning,
Comfort to get of my melancholy,
Somewhat before fresh phæbus up rising,
Where I might hear the birds most sweetly sing:
Into a park I past for my pleasure,
Deccored well by craft of dame nature.

How I received comfort natrual.
For to describe at length it were too lang,
Smelling the wholsome herbs medicinal,
Whereon the dulce and balmy dew down dang,
Like orient pearls upon the twists that hang:

Or how that the aromatick odours,
Proceeded from the tender fragrant flow'rs

Or how phæbus, that king ethereal,
Sweetly sprang up into the orient,
Ascending in his throne imperial;
Whose bright and boreal beams resplendent,
Illumine all unto the occident,
Comforting ev'ry corporal creature.

Which formed were on earth by dame nature.

Whose donk impurpur'd vestment nocturnal,
With his imbrowd'red mantle matutine,
He lest unto his region auroral,
Which on him waited when he did decline,

Tow'rd his occident palace vespertine ;

And rose in habit gay and glorious,
Brighter than gold or stones most precious,

But horned Cynthia the night's fair queen,
She lost her light, and led a lower sail,
When once her sov'reign lord that she had seen,
And in his presence waxed black and pale,
And o'er her visage cast a misty vail.

So Venus did, the goddess amorous.
With Jupiter, Mars, and Mercurius.

Right so the old intoxicate Saturn
Perceiving phæbus pour his beams so bright
Above the earth, then made he no sojourn,
But suddenly did lose his borrow'd light,
Which he did never show but in the night.
So Pole Arctick, Urles, and stars all,
Which situate are in the septentrional.

(To erring ships that are without all guide,
Convoying them upon the stormy night)
Within their frosty circle did them hide,
Howbeit that stars have none other light,
But the reflex of phæbus beam so bright.
That day durst none into the hav'ns appear,
Till he had circuit all our hemisphere.

Methought it was a sight celestial
To see phæbus so angel-like ascend
Into his fiery chariot triumphal,
Whose beauty bright I could not comprehend :
All care of worldly things did from me wend,
When fresh Flora spread forth her tapestry,
Wrought by dame nature quent and curiously.

Painted with many hundred heav'nly hues,
Glad of the rising of that royal roy,
With blossoms breaking on the tender bews,
Which doth provock my heart to nat'ral joy :
Neptune that day and Eolus held them coy,
That men of far might hear the birds sound,
Whose noise did to the starry heav'ns redound.

The pleasant pawn punzeing his fethrem fair
The mirthful mavis made great melody ;
The lusty lark ascending thro' the air,
Numb'ring her natural notes craftily.

The gay goldsprink, the merl right merrily,
The noise of the noble nightingales,
Redounded thro' the mountains, meads and vales.

Contemplating this mirthful harmony,
How ev'ry bird drest them for to advance,
To salute nature with their melody,
That I stood gazing almost in a trance,
To hear them make their nat'ral observance
So royally, that all the rocks rang,
Thro' repercussion of their sug'red sang.

I lose my time; alas, for to rehearse
Such unfruitful and vain description;
Or write into my rural ragged verse
Matter without edification:

Considering how that mine intention,
Been to deplore the mortal miseries,
With continual careful calamities.

Consisting in this wretched vale of sorrow.
But sad sentence should have a sad indite:
So terms bright I like not for to borrow:
Of mourning matter men have no delight,
With rousty terms therefore I will not write,
With sorrowful sighs ascending from the spleen,
And bitter tears distilling from mine een.

Without any vain invocation,
To Minerva or to Melpomene:
Nor yet will I make supplication,
For help to Clio, or to Calliope,
Such marr'd muses may make me to supply,
Proserpine I refuse and Appollo,
And right so Euterpe, Jupiter and Juno.

Which been to pleasant poets comforting;
Wherefore because I am not one of tho,
I do desire of them no supporting:
For I did never sleep in Parnasso,
As did the poets of long time ago:
And specially the ornate Ennius,
Nor drank I ever with Hesiodus.

Of Greece the perfect poet sovereign,
Of Helicon the source of eloquence,
Of that mellifluous, famous, fresh fountain:
Wherefore to them I thought no reverence:

I purpose not to make obedience,
To mischant muses, or mahometry,
Before time used into poetry.

Hoping Rhamnusia, goddess of despise,
Might be to me a muse right convenable:
If I desir'd such help for to indite,
This murning matter, mad and miserable,
I must seek a muse more comfortable,
And such vain superstition to refuse,
Beseeching the great God to be my muse.

By his wisdom all manner of things were wrought
The high havens with all their ornaments,
And without matter made all things of nought:
Hell in mid center of the elements,
That heav'nly muse to seek my whole intent's
The which gave sapience to king Solomon,
To David grace, and strength to strong Samson.

And of poor Peter made a prudent preacher,
And by power of his deitie,
Of cruel Paul he made a cunning teacher;
I must beseech right lowly on my knee,
His high super-excellent Majesty
That with his heav'nly sp'rit he me inspire,
To write nothing contrary his desire,

Beseeching eke his sov'reign son Jesu,
Who was conceived by the holy sp'rit,
Incarnate of the purify'd virgin true:
And into whom the prophecy was compleat
That prince of peace, most humble, and most sweet,
Which under Pilate suffer'd passion
Upon the cross for our salvation.

And by that cruel death intolerable,
Loos'd we were from the bonds of belial;
And moreover it was so profitable,
That to this hour came never man nor shall
In the triumphant joy imperial
Of life, tho' they were never so good,
But the virtue of his precious blood.

Wherefore instead of the mount *Farnasso*,
Swiftly I shall go seek my sovereign:
To mount Calvary the streight way shall I go,
To get a taste of that most fresh fountain:

That

That source to seek, mine heart may not refrain,
Of Helicon, which was both deep and wide,
That Longinus did grave into his side.

From this fresh fountain sprang a famous flood,
Which-redolent river thro' the world runs,
As crystal clear, and mixed is with blood ;
Whose sound above the highest heavens dins,
All faithful people purging from their sins :
Wherefore I shall beseech his excellence,
To grant me grace, wisdom and eloquence.

And bathe me with the dulce and balmy strands
Which on the cross did speedily out spring
From his most tender feet and heav'nly hands ;
And grant me grace to write or dite nothing
But to his high honour and laud loving.
Without his help there may no good be wrought
To his pleasure, good works, word, or thought.

Therefore, O Lord, I pray thy majesty,
As thou didst show thy high power divine,
First plainly into Cana of Galilee,
Where thou convertedst water into wine,
Convoy my matter to a fructuous fine
And save my sayings both from shame and sin,
Take heed, for now my purpose I begin.

+++++

et,

A

D I A L O G U E

Of the miserable Estate of the World, between EXPERIENCE and the COURTIER.

N T O that park I saw appear

An aged man that drew me near,
Whose beard was near three quarters lang :
His hair did o'er his shoulders hang,
The which as any snow was white,
Whom to behold I thought delight :

That

His

His habit angel-like of hue
 Of colour like the sapphire blue ;
 Under a holin he reposed,
 Of whose presence I was rejoiced,
 I did him salute rev'rently,
 So did he me right courteously,
 To sit down he requested me
 Under the shadow of the tree,
 To save me from the sun's heat,
 Amongst the flowers soft and sweet,
 For I was wearied with walking,
 Then he began to fall in talking :

I ask'd his name with reverence,

F. I am, said he, *experience.*

G. Then sir, said I, you cannot fail
 To give a desolate man counsel ;
 You do appear a man of fame,
 And sith experience is your name :
 I pray you, father venerable,
 Give me some counsel comfortable.

E. What been, said he, thy vocation,
 Making such a supplication ?

G. I have, said I, been to this hour,
 Since I could ride, a courtier ;
 But now, father, I think it best,
 With your counsel to live in rest ;
 And from henceforth to take mine ease,
 And quietly my God to please,
 And renounce curiosity,
 Leaving the court, and learn to die.
 Oft have I sailed over the strands,
 And travelled thro' divers lands,
 Both south and north, east and west,
 Yet can I never find where rest
 Doth make her habitation.
 Without your supportation.
 When I believe to be best eas'd,
 Most suddenly I am displeas'd ;
 From trouble when I fastest fly,
 Then find I most adversity ;
 Show me, I pray you, heartily
 How I may live most pleasantly,

To serve my God of kings King,
 Since I am tir'd of travelling,
 And learn me for to be content,
 Of quiet life and sober rent:
 That I may thank the king of glore,
 As if I had a million more:
 Sith every court been variant,
 Full of envy, and inconstant:
 Might I without grief live in rest,
 Now in old age I think it best.

E. Thou art a great fool, son, said he,
 That to desire which may not be,
 Longing to have prerogative
 Above all creatures that live:
 Since father Adam create been
 Into the great camp Damascene,
 Might no man say unto this hour,
 That e'er he found perfect pleasure,
 Nor never shall, till that he see
 God in his divine majesty:
 Wherefore prepare thee for to travel,
 Sith man's life been but battel.
 All men begin for to die,
 The day of their nativity;
 And journally they do proceed,
 Till Atropos cut off their fatal threed,
 And in the short time that they have
 Between their birth and the grave,
 Thou seest what mutabilities,
 What miserable calamities,
 What trouble, travel, and debate,
 Seest thou in every mortal state.
 Begin at poor low creatures,
 Ascending then to senators,
 To great princes and potentates,
 Thou shalt not find in no estates,
 Since the beginning general,
 Nor in our time now special,
 But tedious, restless business,
 Withioutten any sickness.

G. Prudent father, said I, alace,
 You tell to me a careful case:

You

You say, that no man to this hour,
 Hath found on earth perfect pleasure,
 Withouten infortunate variance
 Since we been thral on such mischance.
 Why do we set our whole intents
 On riches, dignity, and renis,
 Sith in the earth been no man sure,
 One day without trouble t'endure,
 And worst of all when we least ween,
 The cruel death we must susteen:
 If I your father-hood durst demand,
 The cause I would fain understand.
 And eke, father, I you implore,
 Show me from trouble gone before,
 That hearing others indigence,
 I may the more have patience.
 Fellows in tribulation,
 Been wretches consolation.

E. Said he: After my small cunssing;
 To thee I shall make answering:
 But orderly for to begin,
 This misery proceeds of sin:
 But were long to be defined:
 How all men are to sin inclined,
 When sin abundantly doth reign,
 Justly God maketh punishing:
 Wherefore great God into his hands,
 To daunt the world with diverse wands:
 After our evil condition,
 He makes on us punition:
 With hunger, dearth, and indigence,
 Sometimes great plagues and pestilence;
 And sometimes with his bloody wand,
 Thro' civil wars by sea and land.
 Concluding all our misery
 Proceeds of sin allanerly.

G. Father, said I, declare to me
 The cause of this fragility.
 That we be all to sin inclin'd,
 In work, and word, and in our mind:
 I would the verity were shown,
 Who hath this seed among us sown:

And why we were condemn'd to dead:
And how that we may get remeed.

E. Said he, the scripture hath concluded

Men from felicity are denuded,
By Adam our progenitor,
Sometime of paradise possessor;
By whose most wilful arrogance,
Was mankind brought to this mischance,
When he was disobedient,

In breaking God's commandement,
By solistation of his wife,

He lost that heav'nly pleasant life,
Eating of the forbidden tree:

There began all our misery;

So Adam was cause radical,

That we are fragile sinners all.

Adam brought in this nation,

Sin, death, and eke damnation,

Who will say, that he is no sinner,

Christ saith, he is a great liar,

All mankind sprang from Adam's loins,

And took to him flesh, blood, and bones;

And so after his quality,

Are all inclin'd sinners to be.

But yet my son, despair thou nought,

For God, that all the world hath wrought,

Hath made a sov'reign remeed,

To save us both from sin and dead,

And from eternal damnation;

Therefore take consolation:

For God, as scriptures doth record,

Having on man misericord,

Sent down his only Son Jetu,

Which lighted on a virgin true,

And clad his high divinity,

With our poor vile humanity:

Then from our sins, to conclude,

He washt us with his precious blood,

Howbeit thro' Adam we must die,

Thro' that Lord we shall raised be,

And every man he shall relieve,

Which in his blood doth firm believe,

And bring us all into his glory,
 The which thro' Adam been foreloze,
 Without that we thro' lack of faith,
 Of his God head incur the wrath:
 But who in Christ firmly believes
 Shall be reliev'd from all mischieves.

C. What faith is it that you call firm:
 Sir, make me understand that term.

E. Faith without hope and charity,
 Availleth not, my son, said he.

C. What charity is, that would I know,

E. Said he, my son, that shall I show.

First, love they God above all thing,
 And they neighbour without feigning.

Do none injure nor villany,

But as thou wouldst were done to thee.

Quick faith without charitable warks

Can never be, as write best clarks,

More than the fire, until his might

Can lack the heat, or sun lack light,

If charity into thee fails,

Thy faith nor hope nothing avails.

The devil hath faith, and trembles for dread,

But he lacks hope and love indeed.

Do all the good that may be wrought,

Without charity, avails nought;

Wherefore pray to the Trinity,

For to support thy charity.

Now have I shewn thee as I can,

How father Adam the first man,

Brought in the world sin and dead,

And how Christ Jesus made remede:

Which in the great day of judgment,

Shall us deliver from torment,

And bring us to his lasting glore,

Which shall endure forevermore.

But in this world thou get'st no rest,

I make it to thee manifest:

Therefore, my son, be diligent,

And learn for to be patient,

And into God set all thy trust,

All things shall then come for the best.

G. Father

C. Father I thank you heartily,
Of your comfort and company,
And heav'nly consolation,
Making you supplication,
If I durst put you to such pine,
That ye would please for to define,
And make me clearly understand,
How Adam brake the Lord's command:
And how thro' his transgression,
Was punish'd his succession.

E. My son, said he, would thou take cure,
To look upon divine scripture,
Into the book of Genesis,
That history thou shalt not miss:
And also sundry cunning clarks
Have done rehearse into their warks,
Of Adam's fall ornately,
A thousand times better than I
Can write of that unhappy man;
But I shall do the best I can,
Shortly to show that careful case,
With the support of God's grace.

An Exclamation to the reader, touching the writing
in vulgar and maternal language.

GENTLE reader, have me at no despite,
Thinking that I presumptuously pretend
In vulgar tongue so high matter to write.
But where I miss, I pray thee to amend,
To the unlearn'd I would the case were kend,
Of our most miserable travel and torment,
And how on earth no place is permanent.

Howbeit that divers devout cunning clarks,
In Latin tongue have written sundry books,
Our unlearned knows little of their warks,
More than they do the raving of the rooks:
Wherefore to calliats, carriers, and to cooks,
To Jack and Tom my rhyme shall be directed,
With cunning men howbeit that it be lack.

Tho' every common man be not a clark,
Nor hath no leed, except their tongue maternal,

B

Why

Why should of God the marvellous heav'nly wark
Be hid from them? I think it not fraternal,
The father of heav'n which was, and is eternal,
To Moses gave the law on mount Sinai,
Not into Greek nor Latin, as they say.

He wrote the law on tables hard of stone,
In their own vulgar language of Hebrew,
That the children of Israel every one
Might know the law, and to the same pursue
Had he done write in Latin or in Grew,
It had to them been a savourless guest:
You may well know God wrought all for the best,

Aristotle nor Plato, I heard sane,
Wrote not their philosophy natural,
In Dutch nor Dence, nor tongue Italian,
But in their most proper tongue maternal,
Whose fame and name doth reign perpetual,
Famous Virgil, that prince of poetry,
Nor Cicero, that flow'r of orat'ry,

Wrote nor in Chaldy language, nor in Grew,
Nor yet in language Saracen,
Nor yet in the nat'ral language of Hebrew,
But in the Roman tongue, as may be seen,
Which was their proper language, as I ween.
When Romans reign'd dominators indeed,
The ornate Latin was their proper leed.

In the mean time when that these bold Romans
Over all the world had the dominion,
Made Latin schools their glorie for to advance,
That their language might be over all common,
To that intent, by mine opinion,
Trusting that their empire should ay endure:
But of fortune always they were not sure.

Of languages the first diversity,
Was made by God's malediction,
When Babylon was builded in Chaldy:
Those builders got none other affliction,
Before the time of that punishment,
Was but one tongue, which Adam spake himself,
Where now of tongues there be threescore and twelve.

Notwithstanding, I think it great pleasure,
Where cunning men have languages enew;

That

That in their youth by diligent labour,
Have learned Latin, Greek and Hebrew :
That I am not of that sort fore I rue ;
Wherefore I would all books necessar
For our faith were into our tongues vulgar.

Christ after his glorious ascension.
To his disciples sent his holy spirit
In cloven tongues of fire, to that intention,
That being of all languages repleat
Thro' all the world, with words fair and sweet,
To every man the faith they would forth shaw,
In their own leed delivering them their law.

Therefore I think a great derision,
To hear the nuns and sisters night and day,
Singing and saying psalms and orisons
Not understanding what they sing or say :
But like a stirling, or a papingay.
Which learned are to speak by long usage,
Them I compare to birds in a cage.

Right so children and ladies of honours
Pray in Latin, to them an uncouth leed :
Mumbling their matins, even-songs, and their hours,
Their Pater-noster, Ave, and their Creed.
It were as pleasant to their sp'rit indeed,
God have mercy on me, for to say thus,
As for to say, *misere me deus*,

Saint Jerome in his proper tongue Roman.
The law of God truly he did translate
Out of Hebrew, Greek, and Latin in plain,
Which hath been hid from us long time, God wit,
Untill this time. But after my conceit,
Had saint Jerome been born into Argyle,
In Irish tongue his books had done compile.

Prudent Saint Paul doth make narration.
Touching the divers leeds of every land,
Saying, there have been more edification
In five words that folk do understand,
Than to pronounce of words ten-thousand
In strange language, and knows not what it means,
I think such pratlings is not worth two preers.

Unlearned people on the holy day
Solemnedly they hear the Evangel sung,

Not knowing what the priest doth sing or say,
But as a bell when that they hear it rung;
Yet would the priests in their mother tongue,
Pass to the pulpit, and that doctrine declare
To laick people, it were more necessar.

I would that prelates and doctors of the law
With laick people were not discontent,
Tho' we into our vulgar tongue did know
Of Christ Jesus the law and testament,
And how that we should keep commandement:
But in our language let us pray and read
Our Pater-noster, Ave, and our Creed.

I would some prince of great discretion,
In vulgar language plainly caus'd translate,
The needful laws of this region,
Then would there not be half so great debate,
Amongst us people of the low estate.
If every man the verity did know,
We needed not to treat these men of law,

To do our neighbour wrong we would beware,
If we did fear the law's punishment:
There would not be such brawling at the bar;
Nor men of law climb to such royal rent.
To keep the law if all men were content,
And each man do as he would be done to,
The judges would get little thing a-do.

The prophet David king of Israel,
Compil'd the pleasant psalms of the psalter,
In his own proper tongue, as I heard tell;
And Solomon which was his son and heir,
Did make his book into his tongue vulgar.
Why should not their sayings be to us shown
In our language? I would the cause were known.

Let doctors write their curious questions,
And arguments sown full of sophistry;
Their logic, and their high opinions,
Their dark judgments of astronomy,
Their medicine, and their philosophy.
Let poets show their glorious engine,
As e'er they please, in Greek or in Latin.

But let us have the books necessar
To common-wealth, and our salvation.

Justly translated in our tongue vulgar;
And eke I make you supplication,
O gentle reader, have none indignation,
Thinking to meddle with so high matter,
Now to my purpose forward will I fare.

The Creation of Adam and Eve.

WHen God had made the heav'ns bright,
The sun and moon for to give light;
The starry heav'ns and chrySTALLINE,
And by his sapience divine,
The planets in their circles round,
Whirling about with merry sound:
Of whom phœbus was principal,
Just in his line ecliptical;
And gave by divine sapience,
To every star their influence,
With motion continual,
Which doth endure perpetual:
And farthest from the heaven's empire,
The earth, the water, air, and fire.
He clad the earth with herbs and trees,
All kind of fishes in the seas:
All kind of beasts he did prepare,
With fowls flying in the air.
Thus by his word all things were wrought:
Without a material; made of nought:
So by his wisdom infinite,
All was made pleasant and perfite,
When heav'n and earth, and their contents
Were ended with their ornaments;
Then last of all the Lord began,
Of most vile earth to make the man:
Not of the lilly, nor of the rose,
Nor cyper tree, as I suppose;
Neither of gold nor precious stones,
Of earth he made flesh, blood and bones:
To that intent, God made him thus,
That man should not be glorious;
Nor in himself should nothing see,
But matter of humility.

When man was made, as I have told,
God in his face did him behold,
Breathing in him a lively sp'rit.
When all these works were compleat,
He made man to his similitude,
Precelling into pulchritude:
Doted with gifts of nature,
Above all earthly creature:
Then pleasantly did him convoy
To a region compleat with joy,
Of all pleasure which bare the price,
And called earthly paradise;
And brought by divine providence,
All beasts and birds to his presence.
Adam did craftily impone
A special name to ev'ry one,
And to all things material
A name he gave in special:
How he them nam'd, that been kend,
And shall be to the world's end.
Into that garden of pleasance
Two trees grew most to advance,
Above all other which bare the price,
In midst of that paradise;
The one was call'd, the tree of life,
The other tree began our strife;
The tree to know both good and evil,
Which by perswasion of the devil,
Began our misery and woe:
But let us to our purpose go.
How God gave Adam strait command,
That tree not to touch with his hand;
All other fruits of paradise
He bade him eat at his device,
Saying, If thou eat of this tree,
With double death then shalt thou die:
Therefore I thee command beware
That from the tree thou stand afar.
Yet father Adam was alone,
Without company of any one.
Then thought the Lord it necessar
To create to him an helper.

God put in Adam such sopour,
 That for to sleep he took pleasure,
 And laid him down upon the ground,
 Then when Adam was sleeping sound,
 He took a rib forth of his side,
 Then filled it with flesh and hide;
 Then made a woman of that bone,
 Fairer of form was never none:
 Then to Adam incontinent,
 That fair lady he did present,
 Which shortly said, for to conclude,
 Thou art my flesh, my bone, and blood,
 And *Virago* he call'd her name,
 Which is interpret, Made of man,
 Which Eva afterward was nam'd,
 When for her fault she was defam'd.
 Then did the Lord them sanctify,
 Saying, Increase and multiply;
 By this men should leave all their kin,
 And with their wives make dwelling,
 And for their sake, leave father and mother,
 And love them best above all other;
 For God hath ordained them truly,
 To be two souls in one body.
 My wit is weak for to indite,
 Their heav'nly pleasure infinite.
 There was never earthly creature,
 Since that time hath perfect pleasure.
 They had puissance imperial,
 Above all things material,
 As cunning clerks do conclude.
 Adam precell'd in pulchritude,
 Most natural, and the fairest man
 That e'er was since the world began,
 Except Christ Jesus, God's own Son,
 To whom was no comparison;
 And Eve the fairest creature
 That ever was formed by nature.
 Tho' they were naked as they were made,
 No shame of other had.
 That pleasure might a man have more,
 Than have his lady him before,

So lusty, pleasant and perfit,
Ready to serve his appetite?
They had none other care, I wiss,
But past their time in joy and bliss,
Wild beaſts did them to repair,
So did the fowls of the air,
With noiſe moſt angelical,
Making to them mirth muſical.
The fiſhes ſwimming in the ſtrands,
Were wholly all at their commands,
All creatures with one accord,
Obey'd him as their ſovereign lord.
They ſuffered neither heat nor cold,
With every pleaſure that they would:
And to death they were not thral,
And ſo ſhould we have been all:
For he and his ſucceſſors
Should have poſſeſſed theſe pleaſures,
Then from that joy material,
Gone to the glorie imperial.
They had, if I can well deſcribe,
Great joy in all their ſenſes five.
In hearing, ſeeing, taſting, ſmelling,
Induring that delightſome dwelling:
Hearing birds harmonies:
Taſting the fruits of divers trees;
Smelling the dulce balmy odours,
Which did proceed from fragrant flow'rs;
Seeing ſo many heav'nly hews
Of blooms breaking on the bewes;
Of touching eke they had delight,
Of others bodies ſoft and white:
Doubtleſs enduring that pleaſure,
They lov'd each other paramour:
No marvel tho' that ſo ſhould be,
Conſidering this their great beauty.
And God gave the command expreſs
To multiply, and to increaſe,
That their ſeed and ſucceſſion,
Might plenish every nation.
I liſt not tarry for to declare;
All properties of that place perclare;

How herbs and trees grew ever green,
And of the temp'rate air serene ;
How fruits indeficient,
Were alike ripe and redolent :
Nor of the fountains nor of the floods,
Nor of the flow'rs pulchritudes :
That matter clerks do declare,
Wherefore of them I speak no mair.
The scripture makes no mention
How long they reign'd in that region,
But I believe the time was short,
As divers doctors do report.

The miserable Transgression of ADAM.

FATHER, how happ'ned that mischance,
Said I, shew me that circumstance,
Declare to me that careful case,
How Adam lost that pleasant place,
From him and his succession
How did proceed transgression ?

E. Said he : After my rude engine,
I shall rehearse thee that ruin,
When God the creator of all,
Into the heav'n imperial,
Did create all the angels bright,
He made an angel most of might,
To whom he gave pre-eminence,
Above them all in sapience,
Because all others he did prefer,
Named he was bright Lucifer.
He was so pleasant and so fair,
He thought himself without compar,
And grew so gay and glorious,
Began to be presumptuous :
He thought that he would set his seat
To the north, and make debate
Contrare the Majesty divine,
Which was the cause of his ruin,
For he incurred God's ire,
And banish'd from the heavn's empire

With

With angels many a legion,
Which were of his opinion.
Innumerable with him there fell,
Some lighted in the lowest hell:
Some in the sea did make repair;
Some in the earth, some in air,
That most unhappy company,
At father Adam had envy,
Preceiving Adam and his seed,
Into their places to succeed.
The serpent was the subtlest
Above all beasts, and craftiest:
Then satan with a false intent,
Did enter into the serpent,
Imagining some crafty wile,
How he might Adam best beguile,
And cause him break commandment:
But to the woman first he went,
Trusting the better to prevail,
Full subtilly did her assail:
With sacund words false and fair,
He grew with her familiar,
That he his purpose might advance,
Believing in her inconstance.
What been the cause, madam, said he,
That you forbear yon pleasant tree,
Which been peerless and precions,
Whose fruit been most delicious?
I will, said she, thereto accord,
We are forbidden of the Lord,
The which hath giv'n us liberty
To eat of ev'ry fruit and tree,
Which grows into this paradise;
Break we command, we are not wise,
He gave to us a strait command,
That tree not to touch with our hand:
Eat we of it, without remead,
She said, doubtless we shall be dead.
Believe not that, said the serpent,
Eat you of it, incontinent
Repleat you shall be with science,
And have perfect intelligence,

Like God himself, of evil and good,
 Then hastily, for to conclude,
 Hearing of this prerogative,
 She pulled down the fruit believe,
 Thro' counsel of this false serpent:
 And ate of this incontinent.
 And put her husband in believe,
 That pleasant fruit if he would prive,
 That he would be as sapient
 As the great God Omnipotent.
 Think you not that a pleasant thing,
 That we like God should ever reign:
 He hearing this narration,
 And by her solistation,
 Moved by prideful ambition,
 He ate on that condition,
 The principal points of this offence,
 Was pride and inobedience:
 Desiring for to be equal
 To God the Creator of all.
 Alas! Adam, why didst thou so?
 Why caused thou this mortal woe?
 Hadst thou been constant, firm and stable
 Thy gloire had been incomparable.
 There was thy consideration,
 Who hadst the domination
 Over every living creature,
 That God hath formed by nature,
 To use them at thine own devise?
 Wast thou no prince of paradise?
 Was never man since thou on live,
 That God gave such prerogative.
 He gave thee strength above Samson,
 And sapience more than Solomon.
 Young Absalom in his time most fair,
 Thy beauty was no compare,
 Aristotle thou didst precel;
 To philosophy natural.
 Virgil into his poetry,
 Cicero in his oratory,
 Were never half so eloquent.
 Why brake thou God's commandment?

Where

Where was thy wit, that wouldst not flee
Far from the presence of that tree,
Gave not thy master thee free will,
To take the good and leave the ill?
How might thy foresight be excus'd,
That God's commandment refus'd,
Through thy wife's persuasion,
Which hath been the occasion?
Since that time many noble men,
By the evil counsel of women,
Have altogether destroyed been,
As in the history may be seen,
Which now we need not to declare:
But to our purpose let us fare.

When they had eaten of the fruit,
Of joy then they were destitute;
Then 'gan they both for to think shame,
And to be naked through defame,
And made them breeks of leaves green,
That their secrets should not be seen.
But in the state of innocence,
They had no such experience:
But when to sin they were subjected,
To shame and sin they were coacted,
And in a bush they did them close,
Ashamed of the Lord his voice;
Which called Adam by his name.
Said he: My Lord, I think great shame
Naked to come in thy presence,
Thou hadst no such experience,
Said God, when thou wast innocent,
Why brake thou my commandment?
Alas! (said Adam to the Lord)
The verity I shall record:
This woman that thou gave to me,
Caus'd me eat of yon pleasant tree.
Right so the woman her excus'd,
And said, the serpent me abus'd.
Then to the serpent God said thus:
O thou deceiver venomous,
Because the woman thou beguil'd,
From henceforth shall thou be exil'd:

curst and waried shall thou be exil'd,
 so shall thy seed be after thee.
 Cold earth shall be thy food also,
 and creeping on thy breast shalt go :
 and I shall put enmity
 between the woman ever and thee :
 between thy seed and woman seed,
 shall be continual mortal seed :
 howbeit thou hast wrought their mischief,
 shall not be as thou believes ;
 such seed shall be in woman sown,
 that thy power shall be down thrown,
 treading thine head that thou may'st feel,
 and thou shalt tread him on the heel.
 This was promise and meaning,
 that the immaculate virgin
 should bear the Prince Omnipotent,
 which should tread down the false serpent,
 Satan and all his company,
 and them confound all utterly.

G. Said I : If Satan prince of hell,
 make in the serpent, as ye tell,
 and beasts can no way sin at all,
 why was the serpent made so thrall ?
 Near men say, before that hour,
 the serpent had a fair figure,
 and went up straight upon his feet,
 and had his members all compleat,
 other beasts upon the bent.

E. Said he : For he was instrument
 to Satan in his misery.

Wist'd he was, as you may see.
 by experience thou may'st know,
 press into the common law :
 man convict of buggery,
 the beast is burnt as well as he,
 howbeit the beast is innocent ;
 and so beset of this serpent.

Was the fiend full of despite,
 Adam's fall which had the wite,
 he hath of many mo:
 to our purpose let us go.

C

Then

Then to the woman, for her offence,
God did pronounce this sore sentence :
All pleasure that you had'st beforrow
Shall changed be in lasting sorrow.
Where thou should be with mirth and joy,
Have born thy birth without annoy ;
Now all thy children thou shalt bear
With dolor and continual care.
And thou shalt be, for ought thou can,
Ever subject unto the man.
By this sentence God did conclude,
Woman from liberty denude :
When by experience you may see
How queens of most high degree,
Are under most subjection,
And suffer most correction ;
For they like birds into a cage,
Are keep'd ay under thirlage ;
So all women in their degree,
Should to their men subjected be :
Howbeit some will strive for state,
And for the mastery make debate,
Which if they lack, both even and morrow,
Their men shall suffer meikle sorrow :
Of *Eve* they take that quality,
To desire sovereignty,
And then to Adam said the Lord :
Because that thou hast done accord
Thy will, and heark'ned to thy wife,
Now shalt thou lose this pleasant life ;
Thou wast to her obedient,
But thou brake thy commandment :
Curs'd and barren the earth shall be,
Where'er thou goest till that thou die :
But thistle, nettle, brier, and thorn,
Without labour shall bear no corn :
For food thou get'st none other bield,
But eat the herbs upon the field ;
Sore labouring till thy brows sweat :
From henceforth shalt thou win thy meat,
I made thee of the earth certain,
And thou to earth shall turn again.

Then made he them abullement,
 Of skins and ragged raiment,
 Them to preserve from heat and cold :
 Then grew their dolor manifold.
 Now Adam, ye are like to us,
 With your gay garment glorious.
 To them these words said the Lord.
 Then cry'd they both ; Misericord,
 When from that earth with hearts sore
 Banish'd they were for evermore,
 Into this wretched vale of sorrow,
 With daily labour even and morrow,
 After whose dolorous departing.
 The Lord gave Paradise in keeping,
 Unto the angel Cherubin,
 That none should have entry therein :
 At the which entry he did stand,
 With flaming fiery sword in hand,
 To keep that Adam and his wife
 Should not taste of the tree of life :
 For if they of the tree had preev'd,
 Perpetually they might have liv'd.
 So Adam and his succession,
 Of Paradise lost possession,
 And by his sin original,
 Were men of misery made thrall,
 My son, now may't thou clearly see,
 This world began with misery :
 With misery it doth proceed,
 Whose end shall dolor be and dread.

G. Father said I, what kind of life,
 Led Adam with his lusty wife,
 After his bailful banishing ?

E. Said he continual lamenting.
 Mine heart hath yet compassion,
 How they went wand'ring up and down,
 Weeping with many loud alas,
 That they had lost that pleasant place,
 In wilderness to be exil'd,
 Where they nought but beasts wild,
 Menacing them for to devour,
 Which all obedient were before.

C. Father, said I, in what country
Did Adam live after that he
Was banished from that delight ?

E. The clerks, said he, have put in write,
How Adam dwelt with meikle bail,
In Mamre, it that lusty vale,
Which After was the Jewish land,
Where yet his sepulchre doth stand.
I list not tarry to discribe
The woe of Adam and his wife.
Nor how that they had sons two,
Cain and Abel, and no mo :
Nor how curst Cain for envy,
Did slay his brother cruelly :
Nor of their mourning, nor of their moan,
When they sonless were left alone.
Abel lay slain upon the ground :
Curst Cain esteem'd a vagabond :
Nor how God of his special grace,
Sent them the third son fair of face,
Most like Adam of flesh and blood,
Seth was his name, gracious and good,
And how blind Lamech racklesly
Did slay Cain unhappily.

Adam as clerks do describe
Begot with Eve his woeful wife,
Of men-children, thirty and two,
And of daughters alike also :
By this thou may'st understand,
That Adam saw many a thousand,
That of his body did descend
Ere he out of the world did wend,
Adam lived in earth but wear,
Compleat nine hundred and thirty year :
And all his days were but sorrow,
Remembering both even and morrow,
Of paradise the prosperity,
And then of his great misery ;
His heart might never be rejoic'd,
Rememb'ring how the heav'ns were clos'd
From him and his succession,
And that by his transgression.

† After his death, as I heard tell,
His soul descended to the hell,
And there remained prisoner
In that dungeon three thousand year
And more; so did both evil and good,
Till Christ for them had shed his blood,
Then by that most precious ransom,
They were delivered out of prison.
I have declared now as I can,
The misery of the first man.

How God destroyed all living Creatures in earth for
sin, and drowned them by a terrible flood, in the
time of Noah.

PRUDENT Father, Experience,
Declare to me ere you go hence,
What was the cause God did destroy
All creatures in the time of Noah?

E. Said he, I tremble for to tell
That infortune how it beset:
The cause been so abominable,
And the matter so miserable,
But for to shew the circumstance
Manifestly of that mischance:
First, I must make thee understand,
How Adam gave express command
To those who were of Seth's blood,
Because they were gracious and good,
Should not contract with Cain's kin,
Which were inclined all to sin,
To observe that commandement,
Cain past to the orient,
With his wife called Galmana,
Which was his own sister alswa:
Where his offspring did long remain,
Hard by the mountain of Tarbane.
And Seth did long time lead his life
With Delbora his prudent wife,
Which was his sister good and fair,
In Damascen made their repair.

C. 3

In

After † This was an erroneous opinion holden at that time.

In that country of Seth's clan,
Descended many a holy man,
So long as Adam was livand,
The people did observe command :
When he was dead and laid in ground,
The people greatly did abound ;
And Cain slain, as I have shown.
And Seth's days all over-blown,
The sons then of Seth's blood,
Seeing the pleasing pulchritude
Of the ladies of Cain's kin,
Howbeit they knew well it was sin,
Oppress'd with sensual lusts rage,
Did take them into marriage :
And so corrupted was that blood ;
The good with evil, and evil with good,
Then as the people did encrease,
They did abound in wickedness,
As holy scripture doth rehearse,
Which I abhor to put in verse,
Or tell with tongue, I am not able.
The sooth been so abominable,
How men and women shamefully
Abus'd themselves unnaturally :
Whose soul abomination,
And filthy fornication,
I think great shame to put in write,
Even as Paul Orose doth indite.
And if I would at length declare,
It were enough to fyle the air ;
Great clerks of antiquities,
Have written many true stories,
Which are worthy to be commended,
Howbeit they be not comprehended,
At length in the divine scripture ;
But I shall do my busy cure,
To take the best, as I suppose,
That most pertains to my purpose :
And with support of Christ our king,
I purpose to confirm nothing
Of the old historiance,
Contrarious to his excellence :

Howbeit that mens traditions
Be contrary to Christ's institutions.
Of them though something, I declare,
Now let us proceed furthermair :
And with a language lamentable,
Declare this matter miserable.

C. Father, the causes would I know,
Why they of nature brake the law ?

E. I trust, said he, that wickedness
Ent'red through slothful idleness,
The devil with all the craft he can,
When he perceives an idle man,
Or Woman, given to idleness,
He getteth easily entress :
And so by this occasion,
And the fiend's persuasion,
The whole world universally,
Corrupted was all utterly.

C. What was the cause they idle were,
That cause, said I, to me declare ?

E. Said he, by mine imagination,
For lack of virtuous occupation :
For of crafts they had small usage,
Of merchandise, or labourage :
The earth was then so plenteous
Of fruit and spice delicious :
The herbs were so comfortable,
Delightsome and medicinal ;
The fountains fresh and redolent,
To labouring they took little tent.
All manner of beast for their pleasure,
Did multiply without labour.
The time between Adam and Noah,
To see the earth it was great joy,
Planted with precious trees of price :
Four famous floods of paradise,
ran through the earth in sundry parts,
spreading their branches in all arts,
The water was so strong and fine,
they would not labour to find wine.
The fruit and herbs were so good,
they made no care for other food :

And

And so the people took no cure,
 But past the time at their pleasure.
 Ay finding new inventions,
 To fulfil their intentions:
 And so the Lord Omnipotent,
 That he made man did him repent:
 And shew unto his serv'nt Noah,
 That he would all the world destroy,
 Except himself and his menzie;
 Alas! said Noah, when shall that be?
 Then said the Lord: Sith that thou spears,
 I shall prolong six-score of years,
 Tarrying upon their repentance,
 Ere I fulfil my just sentence:
 In the mean-time, fall thou to work
 Incontinent, and build an ark:
 Which Noah began obediently,
 And wrought on it continually,
 And to the people daily preached,
 To cry for grace he to them taught:
 And to them plainly did declare,
 That God his rod would no way spare,
 But on them he would work vengeance.
 To Noah yet gave they no credence;
 And so they were incounselable,
 Using their lust abominable:
 And took his preaching in despite,
 Ay following their foul delight,
 More and more to that doleful day,
 Which all the world put in affray.

C. Father, you make me understand,
 When Adam brake the Lord's command,
 To augment his affliction,
 God gave his malediction
 Unto the earth, which was so fair,
 That it should barren be and bare,
 And without labour, bear no corn,
 Nor fruit, but thistle, brier, and thorn:
 Now say you in the time of Noah,
 To see the earth it was great joy,
 Planted with fruits good and fair,
 The sooth of this to me declare.

These sayings too make me consider,
How you make them agree together?

E. God made his promise sickerly,
Howbeit it came not instantly,
Said he, as clerks do conclude ;
But after when the furious flood
Destroy'd the earth all utterly,
Then came that promise sickerly,
Even as God did give command,
Adam should not touch with his hand,
Nor eat of the forbidden tree ;
If he did so, that he should die,
Howbeit he died not but wear,
After that day nine hundredth year.
Right so the prophet Esaias,
Speaking of Christ the great Messias,
Saying, the child is to be born,
To save mankind that is forlorn :
As he had been born instantly,
Yet was he not born verily,
After that saying many a year,
As in the scripture thou may'st hear.
A thousand year, who reckons right,
As an hour into God's sight.
Examples many I might tell,
Were it not tedious for to dwell.
To our purpose let us proceed,
Sewing the height, the length, and breed,
And quantity of Noah's ark,
Which was a right excellent wark,
Of Pine-tree, bound well about,
And over with pitch within and out,
Lined full close with nails strong.
It was three hundred cubits long,
Thirty in breed, thirty in height ;
Three chambers joined well and wight,
And every-loft above another,
Without an anker, oar or ruthe,
Eight cubit, as I heard tell,
The measure now might be an ell,
The mid side a door there was
For beasts a full easy entrefs.

This ark which was both long and large,
Made in the bottom like a barge,
Covered with boards well above,
Most like a house, set on a roof,
Whose rigging was a cubit broad,
Wherein there was a window made:
Some says well clos'd with chrystal clear,
Where through the day-light might appear;
This wark the more was to be prais'd,
Because by God it was devis'd.
The making of this ark but wear,
Indured well an hundred year,
When Noah had ended this wark,
God did him close within the ark,
With his wife and sons three,
With their wives and no more menzie,
Of all fowls of the air,
Of every kind entered a pair:
Right so two beasts of every kind,
For why? it was the Lord's mind,
That generation should not fail:
Wherefore of female and of male,
Of every kind were kept two.
But to rehearse mine heart is woe,
The dolent lamentation,
That time of every nation,
Saying, Alas! a thousand fize,
When wind and rain began to rise.
The rocks which ried began to rive,
The ugly clouds did over-drive,
And dark'ned too the heav'ns bright;
The sun and moon might shew no light:
The terrible trembling of earthquake
Made buildings bow, and cities shake;
The thunder rent the clouds stable,
With fearful noise inevitable.
The fire slaughts flew o'er through the fets,
Then was there nought but shouts and yels,
When they perceiv'd without remead,
All creatures for to suffer dead;
All fountains from the earth up-sprang.
And from the heaven the rain down dang;

Forty days and forty nights:
 Then ran the people to the heights:
 Some climb on hills, some climb on trees,
 Some to the highest mountains flees,
 With more terror than I can tell;
 But all for nought, the floods down fell,
 And wind did rout with such a reard,
 That every wight wearied his weard,
 Crying, alas! that they were born,
 Into the flood to be forlorn.
 Men might not make moan to their wives,
 Nor yet support the childrens lives.
 The floods rose up with such great might
 That they o'ercover'd all the height;
 They might no more their lives length,
 But swim'd as long as they had strength,
 And so with cries lamentable,
 Ended their lives miserable.
 Above mountains that were most high,
 Fifty cubits did rise the sea,
 Men may imagine in their mind,
 All creatures in their kind;
 Both beasts and fowls of the air,
 In their manner made meikle care:
 The fishes thought themselves beguil'd,
 When they swim'd through the woods wild.
 The whales tumbling among the trees,
 Wild beasts swimming in the seas:
 Birds with many a piteous pew,
 Afraidly in the air they flew,
 So long as they had strength to flee,
 Then swatter'd down into the sea.
 Nothing on earth was left in life,
 Beasts nor fowls, man nor wife:
 For wholly God did them destroy,
 Except them in the ark with Noah:
 The which lay fleeting in the flood,
 Walt'ring among the streams wood,
 With many terrible affays,
 Remain'd an hundred and fifty days
 In great langour and heaviness,
 The wind or rain began to cease,

Sometimes

Sometimes effectuously praying,
Sometimes the beasts vilying :
For by the Lord's commandement,
He made provision sufficient.
Eor Noah dwelt in the ark, no doubt,
A year compleat ere he came out,
How at more length in holy write,
This doleful story been indite,
And how that Noah 'gan to reioice,
When conduits of the heav'ns did close,
So that the rain no more descended,
Nor yet the flood no more ascended,
When he perceiv'd the heav'ns clear,
He sent a raven forth messenger,
Into the air for to espy,
If he saw any mountains dry :
Some says the raven did forth remain,
And came not to the ark again.
Forth flew the dove at Noah's command ;
And when she did perceive dry land,
Off an olive she brake a branch,
That Noah might know the flood did stanch :
And there no more she did sojourn,
But with the branch she did return,
That Noah might clearly understand,
That fellon flood was decreasand.
And so it did, till at the last,
The ark upon the ground stack fast,
On the top of a mountain hie,
Into the land of Armentie.
And when Noah had done espy
How that the earth began to dry,
Then threw he down the doors all,
And loosed them the which were thrall,
The fowls flew forth into the air,
And all the bealts by pair and pair.
Past forth to seek their pasturages,
There were none but eight personages,
Noah, his three sons, and their wives,
On earth that was left with their lives,
Whom God did bless and sanctify,
Saying, Increase and multiply.

God wot if Noah was blyth and glad,
When of that prifon he was freed.

When Noah had made his facrifice,
Thanking God of his benefice,
He ftanding on mount Armenie,
Where he the country might efpy :
Ye may believe his heart was fore,
Seeing the earth which was before
The flood, fo pleafant and perfite,
Which to behold was great delite,
That now was barren made and bare,
Before which fructuous was and fair :
The pleafant trees bearing fruits,
Were lying pull'd up by the roots ;
The wholfome herbs, and fragrant flow'rs,
That loft both virtue and colours.
The fields green and flowrifi'd meads,
Were fpoiled of their pleafant weeds.
The earth which firft was fo fair formed,
Was by the furious floods deformed.
Where fometime were the pleafant plants,
Were fteepy coves and high mountains :
From founding rocks great and gay,
The earth wafhen clean away.

But Noah had greateft difpleafures,
Beholding the dead creatures,
Which was a fight lamentable ;
Men, women, beafts inumberable,
Seeing them lying upon the lands,
And fome were floating upon the ftrands :
Whales and monfters of the fea,
Kicked and ftab'd among the trees,
And where the flood was decreafand,
They were left waltering on the land,
Before the flood during that fpace,
The fea was all into one place :
Nought fo the earth as been decided,
Sundry parts was not divided,
Between Europe and Affia,
Divided ay from Africa.
You fee now divers famous ifles,
Standing from land right many miles.

All these great isles, I understand,
Were then equal with the firm land,
There was no sea Mediterran,
But only the great ocean,
Which did not spread such hurling strands,
As it doth now o'er through the lands,
Then by the raging of that flood,
The earth from virtue was denude ;
The which before was to be prais'd,
Whose beauty then was disguis'd,
Then was the malediction known,
Which was by God to Adam shown,
I hear now clerks do conclude,
Induring that most furious flood,
With which the earth was sore oppress'd,
The wind blew forth of the south-west,
As may be seen by experience,
How through the waters violence,
The high mountains on every art,
Are bare forenent the south west-part,
As the mountains of Pirenees,
The Alps, and rocks in the seas ;
Right so the rocks great and gay
Which standeth into Norway :
The highest hills in every airt,
And in Scotland, for the most part,
Through watering of that furious flood,
The hills of earth were made denude,
Travelling men may consider best,
The mountains bare next the south-west.

C. Declare, said I, ere you conclude,
How long liv'd Noah after the flood :

E. Said he : In Genesis thou may'st hear,
How that Noah was six hundred year,
The time of this great punishment,
And ay to God obedient :
And was the best of Seth's blood ;
And more he liv'd after the flood,
Three hundred and fifty years,
As holy scripture witness bears :
And was, ere he rendred his sp'rit,
Nine hundred and fifty years compleat.

To show this story miserable,
 At length, my wits are not able,
 And more, my son; as I suppose,
 It belongs not to our purpose,
 To shew how Noah's sons three
 'Gan to encrease and multiply.
 Nor how Noah planted the vine,
 And drank till he was drunken fine,
 And slept with his members bare,
 And how Ham made for him no care,
 But laugh'd to see his father so,
 Howbeit his brethren were right wo:
 Nor how Noah but restriction,
 Gave unto Ham his imalediction,
 And put him under servitude,
 To Shem and Japhet that were good,
 Nor how God made a covenant
 With Noah, to make no punishment,
 Nor by the flood no people drown:
 In sign of that condition,
 His rain-bow set into the air,
 Of divers heav'nly colours fair,
 For to be a perpetual sign,
 By flood to send no punishing.
 This history if thou list to know,
 At length the bible shall thee shew.

The Second BOOK.

Containing the building of *Babylon* by Nimrod: and
 how king Ninus began the first Monarchy of their
 Idolatry: and how Semiramis governed the empire
 after her husband Ninus.

Father, I pray you to me tell,
 The first infortune that besel,
 Immediately after the flood:
 And who did first shed guiltless blood,
 And how idolatry began?

E. Said he; I shall do as I can;

After the flood I find no story
Worthy to be put in memory,
Till Nimrod did begin to reign,
Above the people as a king,
Which was the principle man of one,
That builder was of Babylon.

G. That story, master, would I know,
That thou to me the sooth would show,
Why, and for what occasion
They builded such a strong dungeon?

E. Then said to me Experience,
I shall declare with diligence,
These questions at thy command ;
But first, son, thou must understand
Of Nimrod the genealogy,
His strength, courage, and quantity ;
Howbeit Moses in his first book,
The story lightly doth o'er-look ;
Of him no more he doth declare,
Except he was a strong hunter.
But other clerks curious,
As Orose, and doth Josephus,
Describe Nimrod at more length,
Both of his stature and his strength.
This Nimrod was the fourth person,
From Noah by line descending down,
Noah begat Ham, and Ham begat Chus,
And Chus Nimrod, the sooth been thus :

Thus Nimrod a man of might,
That time on earth was none so wight ;
He was a giant stout and strong,
Perforce wild beasts he down throng,
The people of that region,
Came under his dominion.

No man there was in all the land,
His stalwardness that durst gainstand ;
No marvel was though he was wight
Ten cubits large he was of height,
Proportionate of length and breed,
Conform unto his height we read,
He grew so great and glorious,
So prideful and presumptuous,

That he came inobedient,
To the great God Omnipotent.

This Nimrod was the principle man
That first Idolatry began,
Then caus'd he all the people call
To his presence both great and small,
And in that great convention,
Did propone his intention:
My friends, said he, I make it known,
The great vengeance that God hath shown
In time of our fore-father Noah,
When he did all the world destroy,
And drowned them in furious flood:
Wherefore I think we should conclude,
How we should make a strong defence
Against the waters violence,
For to resist his furious ire,
Contrary both to flood and fire:
Let us go spy some pleasant field,
Where a strong building we may build:
A city with a strong dungeon,
That none engine may beat it down;
So high, so thick, so large, so long,
That God to us shall do no wrong.
It shall surmount the planets seven,
That we from God may win the heav'n,
These people with a firm intent,
All to his counsel did consent,
And did espy a pleasant place,
Hard on the flood of Euphrates,
The people then did there repair,
In the plain field Shinare,
Which now of Chaldie bears the name,
Which did so long time flourish same.
The great fortrels then did they found,
And search'd it till they found sure ground,
And fell to work, both man and child.
Some found out clay, some burnt the tyld,
Nimrod that curious champion,
Deviser was of that dungeon:
Nothing they spared their labours,
Like busy bees upon the flow'rs,

Or emmets travelling into June.
Some under wrought, and some aboon,
With strong and ingenious massonry,
Upward that work did fortify.
With burnt tyld-stones, large and wight,
That tow'r they rais'd to such height,
Above the air's region,
And joined of strong fashion,
With cement made of pitch and tar,
They used no other mortar,
Though fire and water assail'd,
Contrary that dungeon nought avail'd.
The land about was fair and plain,
And it rose like an high mountain,
These foolish people did intend,
That to the heavens it should ascend.
So great a strength was never seen
Into the world with men's een.
And the walls of that work they made
Two and fifty fathom bread;
One of them, as some say,
Might be two fathoms in our day.
One man was then of more stature,
Than two are now, of that besure.

Josephus holds opinion,
Saying, the height of that dungeon,
Of large paces of measure been
Five thousand eight score and fourteen,
By this reckoning it is full right.
Five miles and an half of height,
A thousand pace take for a mile,
And thou shalt find it near that stile.
This tow'r in compass round about,
Were miles ten withoutten doubt.
About the city of stadies
Four hundred and threescore I wis,
And by this number of compass,
About threescore of miles it was.
And as Orosius reports,
There was fivescore of brasen ports.
The translator of Orosius,
Into his chronicle writes thus,

That when the sun was at the height,
At noon when it doth shine most bright,
The shadow of that hideous strength,
Six miles and more it was of length.
Thus may you judge into your thought,
If Babylon be high or nought.

How God made the diversity of Languages, and made
impediment to the building of Babylon.

THEN the great God Omnipotent,
To whom all things been present,
That was, and is, and e'er shall be,
Are present to his majesty,
The very secrets of man's heart
From his presence may not depart :
He seeing the ambition,
And the prideful presumption,
How these proud people did pretend,
Up to through the heavens to ascend,
Which was great folly to devise
Such a presumptuous enterprize,
For when they were most diligent,
God made them such impediment,
They were constrained with heart sore,
From thence to go and build no more.
Such languages on them he laid,
That none knew what another said.
Where was but one language before,
God sent them languages three score.
At that time all did speak Hebrew,
Then some began to speak Grew :
Some did speak Dutch some Sarasin,
And some began to speak Latin :
The master-men were almost wild,
Crying for trees, they brought them tyld :
Some said bring mortar here at once,
Then brought they to them stocks and stones.
Then Nimrod their great champion,
In raging like a wild lion,
Menacing them with words most rude,
Ne'er a word they understood.

That

Before

Before they found him good and kind,
 But then they thought him by his mind ;
 When he so furiously did flyte,
 Then turn'd his pride into despite.
 Full dark eclipsed was his glore,
 When they would work for him no more.

Behold how God was gracious,
 To them that was outrageous:
 He neither brake their legs nor arms,
 Nor did to them no other harms,
 Except of tongues division ;
 And for a final conclusion,
 Constrained they were to depart,
 Each company in sundry airt,
 Some past into the orient,
 And some into the occident,
 Some south, some north, as they thought best,
 And so their policy left waste.
 But how that city was repaired.
 Hereafter it shall be declared.

Of the first invention of Idolatry : How Nimrod com-
 pelled the people to adore the fire in Chaldea.

NOW Sir, said I, shew me the man,
 Which first idolatry began.

E. That shall I do with all mine heart,
 My son said he, ere we depart,
 When Nimrod saw his purpose failed,
 And his great labour nought availed,
 In manner of contempton,
 Departed forth of that region :
 And as Orelus doth rehearse,
 He past into the land of Perse,
 And many a year did there remain,
 And then to Babylon came again,
 And found huge people of Chaldie,
 Remaing in that great city,
 That was glad of his returning,
 And did obey him as their king,
 Nimrod his name for to advance,
 Among them made new ordinance,

Saying, I think you are not wise
 That to no God make sacrifice,
 Then to fulfil his false desire,
 He caus'd be made a flaming fire,
 And made it of such breadth and height,
 He caus'd it burn both day and night:
 Then all the people of that land,
 Ador'd the fire at his command,
 Prostrate on knees and faces,
 Beseeching their new god of graces,
 To give them more occasion,
 He made them great persuasion;
 This god, said he, is of great might,
 Shewing his beams on the night:
 When sun and moon are both obscure,
 His heav'nly brightness doth endure.
 When mens members suffer cold,
 He warmeth them even as they would.
 Then cry'd the people at his desire,
 There is no god, except the fire.
 Ere there was any imagery,
 Began this first idolatry:
 At that time there was no usage,
 To carve, or for to paint image:
 When made he proclamation,
 Who made not adoration
 To that new god, without remead,
 To that fire should suffer dead.
 And no man into that land,
 His tyranny that durst gainstand,
 At Abram and Aram his brother
 That disobey'd, I find none other,
 Which dwelling was in that country,
 With their father, called Thary.
 These brethren Nimrod did reprove,
 Saying to him: Lord, by your leave,
 His first is but an element,
 Say you to God Omnipotent,
 Which made the heaven by his might,
 Moon and stars for to give light:
 Made the fishes in the seas,
 The earth, with beasts, herbs and trees;

And

And last of all, for to conclude,
He made man to his similitude.
To that great God give praise and glore,
Whose reign endures for evermore.

When Nimrod in his furious ire,
These brethren both cast in the fire ;
Abram by God he was preserv'd,
But Aram in the fire was starv'd.
When Thary heard his son was dead,
He did depart out of that stead,
With Abram, Nachor, and their wives,
As the scripture at length describes,
And left the land of Chaldea,
And past to Mesopotamia,
And dwelt in Charen all his days,
And died there, as the story says,
The life of Abram, as I suppose,
Nothing belongs to our purpose.
Into the bible thou may'st read
His virtuous life, word and deed.
Now have I shewn thee the man
That first idolatry-began.

Of the great misery an skaith that cometh of war, and
how king Ninus began the first wars, and strake the
first battle.

FAther, I pray you with mine heart,
Declare to me ere we depart,
Who first began these mortal wars,
Which every faithful heart so scars,
And every policy down thraws,
Express against the Lord's laws,
Since Christ our King Omnipotent,
Left peace into his testament :
How doth proceed this cruelty,
Against justice and equity ?
In land wherever war hath been,
Great misery there may be seen.
All things on earth that God hath wrought,
Wars do destroy and bring to nought.
Cities with many strong dungeon,
Are burnt, and to the earth thrown down,

Virgins and matrons are deflour'd,
 Temples that richly were decor'd,
 Are burnt, and all their priests spoil'd;
 Poor orphans under feet are soil'd:
 Many old men made childrenless,
 And many children fatherless.
 Of famous schools the doctrine,
 Both natural science and divine,
 And every virtue trodden down,
 No reverence done to religion:
 Strengths destroy'd all utterly,
 Fair ladies forced shamefully:
 Young widow's spoiled of their spouses,
 Poor labourers driven from their houses.
 There dare no merchant take in hand
 To travel either by sea or land,
 Nor butchers that do them confound,
 Some murder'd been, and some are drown'd:
 And craftsmen of good engine,
 Are altogether brought to ruin:
 The bestial rest, the commons slain,
 The land without labouring doth remain.
 Of policy the perfect warks,
 Buildings, gardens, pleasant parks,
 Have altogether destroyed been,
 Great granges burnt there may be seen:
 Riches is turn'd to poverty,
 And plenty into penury,
 Death, hunger, dearth, it is well kend
 Of war this is the fatal end.
 Justice turn'd into tyranny,
 All pleasure into adversity.
 The war all utterly down thraws,
 Both the civil and common laws.
 War genders murder and mischief,
 We lamenting without relief.
 Wars do destroy realms and kings,
 Great princes war to prison brings.
 War doth shed meikle guiltless blood.
 Since I can say of wars no good,
 Declare to me, sir, if you can,
 Who first this misery began.

A short description of the four monarchies: And how
king Ninus began his monarchy.

OF wars, said he, the great outrage,
Began into the second age,
By cruel, prideful, covetous kings:
Reavers but right of others reigns;
Howbeit Cain before the flood,
Was first shedder of guiltless blood.
Ninus was first and principal man,
Which sinistrus conquest began:
And was the man withoutten fail,
In earth which strake the first battel,
And first invented imagery,
Where through came great idolatry.

We must know ere we further wend,
Of whom king Ninus did descend.
Ninus, if I can right define,
He was from Noah the fifth by line,
Noah begat Ham, Ham begat Chus,
And Chus Nimrod, and Nimrod Belus,
And Belus Ninus, but leessing,
Of Assyria the second king.
And builder of that great city,
The which is called Ninevey;
And was the first and principal man,
Which the first monarchy began.

C. Father said I, declare to me,
What signifies a monarchy?

E. The sooth, said he, son, if thou knew,
Monarchy is a term of Grew,
As when a province principal,
Had whole power imperial,
During their nominations,
Above all kings and nations.
A monarchy that men do call,
Of whom I find four principal,
Which hath reigned since the world began.

C. Then said I, father, if you can,
Which four are they? show me, I pray you.

E. My son, said he, that shall I show you.

First reign'd the king of Assyrians :
 Second reign'd the king of Persians :
 The Greeks thirdly, with sword and fire,
 Perforce obtain'd the third empire :
 The fourth monarchy, as I hear,
 The Romans kepted many a year.

Let us speak of Ninus king,
 How he began his conquessing.
 The old Greek historian
 Diodorus, he writes plain,
 At right great length of Ninus king,
 Of his empire and conquessing,
 And of Simiramis his wife,
 That time the lustiest on life.

were too long to put in write,
 Which Diodore doth indite :
 But I shall show, as I suppose,
 Which most belong to our purpose.]
 Then Nimrod prince of Babylon,
 Out of this wretched world was gone,
 And his son Belus dead alswa,
 The first king of Assyria :
 His Ninus which was second king,
 Triumphantly began to reign,
 And was not pleased nor content
 Of his own region nor rent :
 Thinking his glory for to advance
 His great people and puissance,
 Through pride, covetice and vain-glore,
 And him prepare to conquest more,
 And gathered forth a great army,
 Against Babylon and Chaldy,
 Therefore he had ardent desire
 To join that land to his empire,
 Thoughbeit he had thereto no right,
 But by his tyrrany and might.
 Withoutten fear of God or man,
 In conquessing he thus began.
 His people being in array,
 Chaldy took his ready way,
 When that the Babylonians,
 Together with the Chaldeans,

Heard tell king Ninus was come and,
Made proclamation through the land,
That each man after his degree,
Should come and save his own country :
Though that they had no use of war,
Without all fear they past forward,
And put themselves in good order
To meet king Ninus on the border,
In that time ye may understand
There was no harness in the land,
For to defend, or yet invade,
Whereby more slaughter there was made ;
They fought through strength of bodies,
With goads of iron, with stones and trees,
With sound of horn and hideous cry,
They rush'd together right rudely.
With hardy heart and strength of hands,
Till thousands lay dead on the lands,
Where men in battle naked been,
Great slaughter soon there may be seen,
They fought so long and cruelly,
And with uncertain victory :
No man might judge that stood on far,
Who got the better or the war.
But when it did approach the night,
The Chaldeans they took the flight :
Then the king and his company
Were right glad of the victory ;
Because he wan the first battel
That stricken was on earth but fail.
And peaceable of that region.
Did take the whole diminon :
Then was the king of Chaldea,
As well as of Assyria,
As for the king of Arabia,
In his conquest made him supply :
Of this yet he was not content,
But to the realm of Mede he went,
Where Fernus king of that country
Did meet him with a great army :
But king Ninus the battle wan,
Where slain was many a noble-man :

And to the king would give no grace,
But plainly in a public place,
With his seven sons and his lady,
Cruelly did them crucify.
Of that triumph he did rejoyce,
Then forward to the field he goes;
Then conquest he Armenia,
Perse, Egypt, and Pamphilia;
Cappadoce, Lyde, and Muritane,
Caspia, Phrygia and Hircane:
All Africa and Asia,
Except great Ind and Bactria,
Which he did conquest afterward,
As you shall hear ere we depart.
Now would I, ere we farther wend,
That his idolatry were kend;
Then after that without sojourn,
To our purpose we shall return.

How King Ninus invented the first idolatry; or wor-
shipping of images.

NINUS a image he caus'd make,
For king Belus his father's sake,
Most like his father of figure,
Of quantity and portraiture:
Of fine gold was that figure made,
A crafty crown upon his head,
With precious stones, in tokening
His father Belus was a king.
In Babylon he a temple made
Of crafty work both high and broad,
Wherein that image gloriously
Was throated up triumphantly,
Then Ninus gave a strait command
To all the people of that land,
As well into Assyria,
As in Shinar and Chaldea,
Under his domination,
They should make adoration,
Upon their knees to that figure,
Under the pain of forfeiture.

There was no lord in all that land,
His summoning that durst gainstand :
The young and old, both great and small,
To that image they prayed all ;
And chang'd his name, as I heard tell,
From Belus to the great god Bell.
In that temple he did devise
That priests should make their sacrifice ;
By that consent then came a law,
None other god that they would know :
Also he gave to that image,
Of sanctuary the priviledge ;
For whatsoever transgressor,
An homicide, or oppressor,
Seeing the image in the face,
Of their guilt got the king's grace.

C. Declare to me, sweet Sir, said I,
Was there no more idolatry,
After that this false idol Bell
Was throned up, as you me tell ?

E. My son, said he, incontinent
These novels thro' the world went,
How king Ninus, as I have said,
A curious image he had made,
To the which all his nation
Made devout adoration.
Then every country took conceit,
They would king Ninus counterfeit,
When any famous man was dead,
Set up an image in his stead,
Which they did honour from the spleen,
As it immortal God had been :
Images some made for the nones,
Of fine gold, of stocks and stones,
Of silver some and ivory bone,
With divers names to every one :
For some they called Saturnus,
Some Jupiter, some Neptunus,
And some they called Cupido,
Their god of love, and some Pluto :
They called some Mercurius,
And some the windy Eolus.

Some Mars made like a man of war,
Enarm'd well with sword and spear :
Some Bacchus, and some Apollo,
Of names they had an hundred mo.

When any lady of great fame
Was dead, for to exalt her name,
An image for a portraiture,
Was set up for an orature :
The which they call'd their goddesses,
As Venus Juno and Pallas :
Some Ceres, Vesta and Diana,
Some Clio, some Proserpina :
And some the great goddess Minerva,
With curious colours they would carve,
Among the poets you may see,
Of false gods the genealogy.

So that these abominations
Did spread through all nations :
Except good Abram as we read,
Who honour'd God in word and deed :

For Abram had his beginning
Into the time of Ninus king ;

Ninus began with tyranny,
And Abram with humility ;
Ninus began the first empire,
Abram of war had no desire.

Ninus began idolatry,
Abram in sp'rit and verity,
He pray'd to the Lord alone,
False imagery he would have none :

Of him descended I heard tell,
The twelve tribes of Israel.

These people made adoration,
With humble supplication,
To him who was of kings KING,
And heav'n and earth made of nothing :

Dead images they held at nought,
Which were with mens hands wrought,
But the Almighty God on live.

My son, now have I done describe
These questions at thy command,
The which thou did'st at me demand.

C. What was the cause, sir, make me sure,
Idolatry did so long endure
Out through the world so generally,
And with the Gentiles especially?

E. Said he, some causes principal,
I find in my memorial:
First was through princes commandment,
Which did idolatry invent:
Then singular profits of the priests,
Painters, goldsmiths, masons, wrights,
These men of craft most curiously,
Made images most pleasantly,
And sold them for a sumptuous price:
So by their crafty merchandise,
They were made rich above measure.
As for the priests, I thee assure,
They got profit into all lands,
Through sacrifice and offerands;
And by their feigned sanctitude,
Abused many men of good.
He in the time of Daniel
The priests of that idol Bell,
When Nebuchadonozor king,
In Babylon highly did reign,
The priest the king made understand
That image made with mens hand,
He was a glorious god of life,
And also had prerogative:
That by his great power divine,
Would eat beef, mutton, bread and wine;
And so the king caus'd every day,
Before Bell on his altar lay,
Forty fat wedders fresh and fine,
And six great rubors of wight wine,
Twelve great loaves of bouted flour,
Which was all eaten in one hour;
Not by that image deaf and dumb,
But by the priests all and some,
As by the bible thou may'st ken,
Whose number was threescore and ten,
They and their wives every day,
Ate all that on the altar lay.

Then Daniel in conclusion,
 Shew'd the king their abusion ;
 And of their craft he made him sure,
 How underneath the temple floor,
 Through a passage they came by night,
 And ate that meat by candle light,
 The king when he the matter knew,
 The priests with all their wives he slew :
 Thus subtilly the king was filed,
 And all the people were beguiled.
 My son, said he, now may thou ken,
 How by the priests and crafty men,
 And by their craftiness and cure,
 Idolatry did long endure.
 Behold how John Boccacious
 Hath written works wonderous,
 Of Gentle supperstition,
 And of their great abusion.
 And in this great book thou may'st see,
 Of the false gods genealogy,
 Of Demogorgon in special.
 For grand-sire to the gods all,
 Honour'd among Arcadians,
 And of the false Philistians,
 With their great devilish god Dagon ;
 With their idols many one,
 But I abhor the truth to tell,
 Of the princes of Israel,
 Chosen by God Omnipotent,
 How they brake his commandement,
 King Solomon as the scripture says,
 He doted in his latter days,
 For wanton wives for to please,
 He car'd not God for to displease.
 He did commit idolatry,
 Worshipping carved imagery,
 Moloch god of Ammonites,
 And Chemosh god of Moabites,
 Baaroth god of Sidonians :
 For his innobedience,
 And foul abomination,
 He punish'd his succession.

His son Rehoboam, I heard tell,
 Lost the ten tribes of Israel,
 For his father's idolatry,
 As in the scripture thou may'st see.

Of images used among Christian men.

FAther, yet one thing would I speer,
 Behold in every church and queer
 Through christendom, in burgh and land,
 Images made with mens hand:
 To whom are given divers names,
 Some Peter and Paul, some John and James,
 Saint Peter carved with his keys,
 Saint Michael with his wings and weys,
 Saint Katherin with her sword and wheel,
 An hynd set up hard by saint Geel.
 It were o'er long for to describe
 Saint Francis with his wounds five,
 Saint Trodwel eke there may be seen,
 Who on a prick hath both her een.
 Saint Paul well painted with a sword,
 As he would fight at the first word.
 Saint Appolline on a star stands,
 With all her teeth into her hands.
 Saint Rech well sealed, men may see,
 A boil new broken on his thigh.
 Saint Eloy he doth stately stand,
 A new horte-shoe into his hand.
 Saint Ninian of a rotten stock,
 Saint Dutho barded out of a block.
 Saint Andrew with cross in his hand.
 Saint George upon a horse ridand.
 Saint Anthony set upon a sow,
 Saint Bryde well carved with a cow,
 With costly colours fine and fair,
 A thousand more I might declare.
 As saint Cosm and saint Damain,
 The souter of saint Crispinian.
 All these on altars stately stands,
 Priests crying for their offerands;

To whom we commons on our knees
Do worship all these imageries,
In church or queer, or in the cloyster,
Praying to them our *Pater-noster*.
In pilgrimage from town to town,
With offering and addoration,
To them ay babling on our beeds,
That they may help us in our needs :
What differs this, declare to me,
From the Gentiles idolatry ?

E. If that be true that thou reports,
It goes right near the self-same sorts :
But we by counsel of clergy,
Have licence to make imagery,
Which of unlearned been the books,
Or when the laiks on them looks,
It brings them in rememb'rance,
Of saints lives the circumstance :
How the faith for to fortify,
They suffered pain right patiently.
Seeing the image on the rood,
Men should remember on the blood
Which Christ into his passion
Did shed for our salvation.
Or when thou see'st the portraiture
Of blessed Mary virgin pure,
A pleasant babe upon her knee,
Then in thy mind remember thee,
The word which the prophet said,
How she should be both mother and maid :
But who that sitteth on their knees,
Praying to many imageries,
With oration and offrands,
Kneeling with cup into their hands :
No difference been, I say to thee,
From the Gentiles idolatry.
Nought so of divers nations,
Read th' abominations,
How Greeks made their devotion hail
To Mars to save them in battle.
To Jupiter some took their voyage,
To save them from the stormy rage :

Some

Some pray'd to Venus from the spleen
That they their lovers might obtain :
And some to Juno for riches,
Their pilgrimage they would address :
So doth our common popular,
Which were too long for to declare,
Their superstitious pilgrimages,
To many diverse images.
Some to saint Roch with diligence,
To save them from the pestilence ;
For their teeth to saint Appolline :
To saint Trodvel to mend their een.
Some make offerings to saint Eloy,
That he their horse may well convoy.
They run when they have jewels tint,
To saint Syeth ere e'er they stint :
And to saint Germane to get remead,
For maladies into their head.
They bring mad-men on feet and horse,
And binds to saint Mungo's cross,
To saint Barbara they cry full fast,
To save them from the thunder blast.
For good novels, as I heard tell,
Some take their way to Gabriel :
Some wives saint Margaret doth exhort
Into their birth them to support.
To saint Anthon to save the sow,
To saint Bride for calf and cow.
To saint Sabastian they run and ride,
That from the shot he save their side,
And some in hope to get their heal,
Runs to the old rood of Rareal :
Howbeit the people rude,
Think their inventions to be good,
Wo be to priests, I say, for me,
Which should show them the verity,
Prelates which have of them the cure,
Shall make answer therefore, be sure,
In the great day of judgment,
Where no time is for to repent,
Where manifest idolatry
Shall punish'd be perpetually.

An exclamation against idolatry.

Imprudent people, ignorant and blind,
 By what reason, law, or authority;
 Or what authentic scripture can ye find
 Lawful for to commit idolatry?
 Which is to bow your body, or your knee,
 With devote humble adoration,
 To any image made of stock or tree,
 Giving to them offering or obligation.
 Why do ye give the honour, laud, or glore
 Pertaining to God who made all things of nought,
 Who was, and is, and shall be evermore,
 To images by mens hands wrought?
 Foolish folk! why have ye succour sought:
 Of them that cannot help you in distress?
 Can a reasonably revolve into your thought,
 That stock or stone can be no holiness.
 In the desert the people of Israel,
 Moses remaining on the mount Sinai,
 They made a molten calf of fine metal,
 Which they did honour as their god alway,
 But when Moses descended, I heard say,
 And did consider their idolatry,
 That that people three thousand caus'd he slay,
 As the scripture at length doth testify.
 Because the holy prophet Daniel,
 In Babylon idolatry reprov'd,
 And would not worship their false idol Bell,
 The whole people at him were sore griev'd,
 To that effect that he should be mischief'd,
 Delivered him to ramping lions seven,
 But of that dangerous den he was reliev'd,
 Through miracle of that great God of heav'n.
 Behold how Nebuchodonozor king,
 To the vail of Duran did repair
 An image of fine gold, a marvellous thing,
 Three score of cubits high, and six of square,
 More clearly the scripture doth declare;
 To whom all people by proclamation,
 With bodies bow'd, and on their knees bare,
 Right humbly made their adoration.

A great wonder that day was seen also,
How Nebuchadonozor in his ire,
Took Shadrach, Mefech, and Abednego,
Which would not bow their knee at his desire
To th' idol, caus'd cast them in the fire
For to be burnt, ere he stirr'd off the stead.
When he beliv'd they were burnt bones and lyre,
Was not consum'd a small hair of their head.

The angel of the Lord was with them seen
In that hot furnace, passing up and down,
Into a rosy earth as they had been :
No spot of fire distaining coat or gown :
Of victory they did obtain the crown,
And were to them that made adoration
To that idol, or bow'd their body bown,
A witnessing of their damnation.
What was the cause, at me thou may'st demand,
That Solomon us'd no imagery
In his triumphant temple for to stand,
Of Abram, Isaac, Jacob, nor Jesse,
Nor to Moses, their safegaurd thro' the sea,
Nor Joshua their valiant champion ?
Because God did command the contrary,
They should not use such superstition.

Behold how the great God Omnipotent,
To preserve Israel from idolatry,
Directed them a strait commandement
That they should make no graven imagery,
Neither of gold, silver, stone nor tree,
Nor give worship to any similitude,
Being in heaven, in earth, or in the sea,
But openly in his sovereign celsitude.

The prophet David plainly did reprieve
Idolatry to their confusion,
In graven stock or stone that did believe,
Declaring to them their great abusion,
Speaking in manner of derision,
How dead idols by mens hands wrought,
Whom they honour'd with humble adoration,
Where in the market daily sold and bought,
The devils seeing the ill condition
Of the Gentiles, and their unfaithfulness,

For to augment their superstition,
In those idols they made their entres,
And in them spake, as stories do expresse,
Then men believ'd of them to get relief,
Asking their help in all their business,
But finally they turn'd to their mischief.

Trust well, in them is no divinity,
When with the rust their fair colour doth fade;
Though they have feet, on foot they cannot flee,
Howbeit their temple burn about their head.
In them is neither friendship nor remead.
In such figures what favour can ye find;

With mouth, and ears and eyes tho' they be made,
All men may see they are dumb, deaf, and blind.

Howbeit they fall down flatly on the floor,
They have no strength themselves to raise again:
Though rats run over them, they take no care:
Howbeit they break their necks they feel no pain,
Why should men psalms to them sing or sain.

Since growing trees that yearly beareth fruit,
Are more to praise. I make it to thee plain,
Than cutted stocks, wanting both crop and root.

Of Edinburgh the great idolatry,
And manifest abomination,
In their feast days all creatures may see:
They bear an old stock image through the town,
With tabern, trumpet, shalm and clarion.
Which have been used many a year bygone,
With priests and friers into procession,
Like unto Bell carried through Babylon.

Think ye not shame ye secular priests and friers,
To so great superstition to consent?

Idolaters ye have been many years,
Express against the Lord's commandement.
Therefore brethren, I counsel you repent;
Give no honour to carved stocks or stone,
But honour give to God Omnipotent,
And praise him ay, as wisely writeth John.

By on you friers that uses for to preach,
And do advance forward idolatry:

Why do ye not the ignorant people teach,
How a dead image carved on a tree,

As it were holy, should not honour'd be,
Nor born on burgeses backs up and down :
But ye shew plainly your hypocrisy,
When ye pass foremost in procession.

Fy on you fosterers of idolatry,
That to the dead stocks do reverence,
In presence of the people publicly.
Fear ye not God to commit such offence ?
I counsel you to do your diligence,
To cause oppresse so great abusio :
Do ye not so, I dread your repentance
Shall be nought else but clean confusion.

Had saint Francis been borne out thro' the town,
Or saint Dominick, though ye had refused
With them to have past in procession,
In that case some would you have excused.
Now men may see how that ye have abused
That noble town through your hypocrisy :
The people think that they may right well use it,
When ye pass with them into company.

Some of you have been quiet counsellors,
Provoking princes to shed guiltless blood,
Which never did your prudent predecessors ;
But ye like furious pharisees denude
Of charity, which rent Christ on the rood,
For Christ's flock, without malice or ire,
Converted fragile faultors, I conclude
By God's own word, withoutten sword or fire.

Read ye not how Christ hath given command
If thy brother do ought thee to offend,
Then secretly correct him hand for hand
In friendly manner, ere thou further wend,
If he will not hear thee, then make it kend
To one or two by true narration .
If he to them will not his misse amend,
Delate him to the congregation.

And yet if he remain still obstinate,
And to the holy church incounsellable,
Then like a Turk hold him excommunicate,
And with all faithful folk abominable,
Banishing him that he be no more able
To dwell among the faithful company :

When he repents be not unmerciable,
But him receive again right tenderly.
But our dumb doctors of divinity,
And ye of the last found religion;
Of poor transgressors ye have no pity,
But cries to put them ay to confusion,
As cry'd the Jews for the effusion
Of Christ's blood into their burning ire,
Crucify ; so ye with an union
Do cry, cause cast the falter in the fire.

Unmerciful members of the antichrist,
Extolling your human tradition,
Conrare the institution of Christ.
Fear ye not for divine punishment,
Though some of you be of good condition,
Ready to receive new recent wine :
I speak to you all bosses of perdition ;
Return in time, ere you run, in ruin.

As ran the perverse prophets of Baal,
Which did consent to the idolatry
Of wicked Ahab king of Israel,
Whose number were four hundred and fifty,
Which honoured that idol openly,
But when Elias did prove their abusion,
He caus'd the people slay them cruelly :
So in one hour came their confusion.

I pray you print in your rememb'rance.
How the red friers for their idlatry,
In Scotland, England, Spain, Italy and France,
Upon one day were punish'd piteously.
Behold how your own brethren now lately,
In Dutchland, England, Denmark, and Norway,
Are trodden down with their hypocrisy,
And as the snow are vanish'd quite away.

I marvel that our bishops think no shame,
To give your friers such pre-eminence,
To use their office to their great defame,
Preaching for them in open audience.
But might a bishop augment his own expence,
For each sermon ten ducats in his hand :
He would ere he did lacke that recompence,
Go preach himself both into burgh and land.

I trust to see good reformation,
 When that we get a faithful prudent king
 Which knows the truth, and his vocation :
 All publicans, I trust, he will down bring.
 And will not suffer in his realm for reign
 Corrupted scribes, nor false pharisiene,
 Against the truth which plainly do malign :
 Till that king come we must take patience.

Now farewell friends, because I cannot flyte,
 Howbeit I could, ye must have me excus'd,
 Tho' I against idolatry indite,
 Or them despite that will not yet refuse it,
 I pray to God that it be no more used
 Among the rulers of this region,
 That common people be no more abused,
 But give him glorie that bare the thorny crown.

Who teacheth us by his divine scripture,
 To right prayer the perfect ready way,
 As writteth Matthew in his sixth chapter,
 In what manner, and to whom we should pray,
 A short compendious oration each day,
 Most profitable both for body and soul :
 The which is not directed, I heard say,
 To John, or James, to Peter or to Paul,

Nor to none other of the apostles twelve,
 Nor to no saint, nor angel in the heaven ;
 But only to our Father God himself,
 Which oration is contained full even,
 Most profitable for us petitions seven,
 Which we laick folk the Pater-noster call,
 Tho' we say psalms nine, ten or eleven,
 Of all our prayers this is the principal.

By reason of the Maker that is made,
 Who was the Son of God our saviour :
 And by reason to whom it should be said,
 To the Father of heaven our Creator,
 Who dwelleth not in temple nor in tow'r ;
 He clearly sees our thought, will, and intent :
 What needeth us at other seek succour,
 When in all place his power is present ?

Ye princes of the priests, ye that should preach,
 Why suffer ye so great abusion ?

Why do ye not, the simple people teach,
How, and to whom to dress their oration?
Why thole ye them to go from town to town,
In Pilgrimage to any imageries,
Hoping to get some satisfaction,
Praying to them devoutly on their knees?
This was the practice of some pilgrimage,
When fillocks into Fife began the run;
With Jack and Tom then they took their voyage,
In Angus to the field chappel of Dron.
Then Kittock there as keadzy as a con,
Without regard either to sin or shame,
Gave Lawry leave at leasure to loup on:
Far better been to have tarried at hame.

I have seen pass a marvellous multitude,
Young men and women singing on their feet,
Under the form of fained sanctitude,
For to adore an image in Lawriet:
Many came with their fellows for to meet,
Committing their foul fornication,
Some kist the clagged tail of the hermite:
Why thole ye this abomination?

Of fornication and adultery,
Appearantly ye take but little cure,
Seeing the marvellous infelicity,
Which hath so long done in this land endure,
Of your default, which have the charge and cure;
This is of truth, my lords, with your leave.
Such pilgrimage have made many a whore,
Which, if I pleased, plainly I might prove.

Why make ye not the scriptures manifest
To poor people touching idolatry?
In your preaching why have ye not exprest
How many kings of Israel cruelly
Were punish'd by God so rigorously?
As Jeroboam, and many mo, no doubt,
For worshipping of carved imagery,
Were from their realms rudely rooted out.

Why thole ye under your dominion,
A crafty priest, or fained false hermite,
Abusing the people of this region,
Only for their particular profit?

And 'specially that hermite Lawriet,
He put the common people in believe,
That blind got sight, and crooked got their feet,
The which the paillard by no means can priue.

Ye married men that have trim wanton wives,
And lusty daughters of young and tender age,
Whose honesty ye should love as your lives,
Permit them not to pass in pilgrimage,
To seek support of any stock image;
For I have known good women pass from home,
Which have been trapped with such lusts rage,
Have returned both with great sin and shame.

Awake, for thine own glory sake, O Lord,
And make an hasty reformation
On them that do tramp down thy gracious word.
And have a deadly indignation
At them which make a true narration
Of thy gospel, showing the verity:
O Lord, I make thee supplication,
Support our faith, or hope, and charity.

How king Ninus built the great city of Nineve, and
how he vanquished Zorastes king of Bactria.

THIS Ninus of Assyria king,
When he had made his conquessing,
To build a city, he him drest,
Choosing a place where he thought best,
Where he had first dominion,
In Assyria his own region;
Though Ashur, as the scripture says,
Who came before king Ninus' days,
He founded that famous city,
The which was called Nineve,
But as rehearseth Diodore,
Ninus that city did decore,
So marvellous triumphantly,
As ye shall hear immediately.
Upon the flood of Euphrates,
Which to behold great wonder was,
An hundred and fifty stages,
That city was of length I wis:

The walls an hundred foot of height,
No wonder was though it was wight.
Such breadth about the walls there was,
Three carts might sidelongs on them pass :
Four hundred stages, four score and four,
In circuit, but nine or more :

Of tow'rs about the walls I ween,
A thousand and five hundred been.
Of height two hundred foot and more,
As writteth famous Diodore.

The scripture maketh mention,
When God sent Jonas to that town,
To show them of his punishment,
Throughout the city when he went,
Three days journey to him it was,
The bible says it was no less.

My son, now have I shown to thee,
Of the building of Nineve,
For the augmenting of his fame,
Ninus called after his name.

When he that great city had ended,
To conquests more yet he intended,
And did depart from Ninive,
And raised up a great army

Of the stalwart men and stout,
Of all the regions round about,
In great order took their journey
Towards the realm of Bactria,
Of wight foot-men I understand,
He hath seventeen hundred thousand,
Without horse-men and warlike carts,
Whom he ordered in sundry parts,
Which to describe I am not able,
Whose number is incredible.

Zorastes that noble king,
When Bactria had in governing :
That prudent prince as I heard tell,
Was in astronomy precel ;
And found the art magia,
With natural science many ma,
Singing king Ninus on the field,
Toward he came with spear and shield ;

Four hundred thousand men he was,
In his army there was no less,
And met king Ninus on the border,
Right valiently and in good order :
On the vanguard of his army,
On them he rushed right rudely,
And of them slew, as I heard say,
An hundred thousand men that day :
The rest that 'scaped were unslain,
To Ninus great host fled again.
Of that king Ninus was so noy'd,
He rested ne'er till he destroy'd,
All whole that region up and down,
And from the king did reave the crown,
And made the realm of Bactria
Subject unto Assyria :
And in the self same land I wis,
He got his wife Semiramis,
Which as mine author doth describe,
Was then the lustiest on live :
That being done without sojourn,
To Nineve he did return
With great triumph of victory,
As mine author doth specify :
Both occident and orient
Were all to him obedient.
It would abhor thee to hear read,
The guiltless blood that he did shed.
When he had reign'd, as you may hear,
The space of three and forty year :
Being in his excellent glorie,
The dolent death did him devour,
In what sort I am not certain.
Some author says that he was slain,
And left into his heritage,
A little child of tender age.
Young Ninus was the child's name,
Which after flourish'd in great fame :
Some says, that by his wife's treason,
King Ninus died in prison,
As I shall show ere I hence fare,
As Diodore hath done declare.

Of the wonderful deeds of Queen Semiramis.

NINUS loved so ardently
 Semiramis his fair lady :
 There was nothing she would have done,
 But all obeyed was full soon.
 He seeing him so amorous,
 He grew proud and presumptuous,
 And at the king she did desire,
 Five days to govern his empire :
 And he of his benevolence
 Did grant her that pre-eminence,
 With scepter, crown and robe royal,
 And whole power imperial.
 All five days were come and gone,
 That she as king might reign alone.
 When all the princes of the land,
 During that time made her a band,
 With banquet royal merily,
 He treated them triumphantly,
 On the first day the people all
 Came to her service, bound and thrall :
 But ere the second day was gone,
 He took such gloire to reign alone,
 A diet made them among,
 The king she put in prison strong,
 And read well of his prisoning.
 Not of his delivering :
 However it was, into his flow'rs,
 He did of death suffer the show'rs,
 And might not length his life one hour,
 Though he was the first conqueror :
 Whole conquessing, for to conclude,
 Was not without shedding of blood.
 Now have you heard of Ninus king,
 How he began, and his ending,
 Though mine author Diodore,
 Him hath written meikle more.
 For wrongous conquessing,
 Make oft-times an evil ending,
 Though he had long prosperity,
 Ended with great misery.

Of King Ninus's sepulchre.

THE queen a sepulchre had made,
 Where she king Ninus's body laid,
 Of curious crafty work and wight,
 The which had stades nine of hight,
 And ten stades of breadth it was,
 Diodore says, it was no less:
 For eight stades a mile thou take;
 And thereafter thy measure make:
 So by this count it was full right,
 A mile and eke a stade of height:
 Except the tow'r of Babylon,
 So high a work, I read of none.

Semiramis his lusty queen,
 Considering what danger been,
 To have a king of tender age,
 Which might not use his vassalage,
 She took a curious conceit,
 Thinking that she should make debate,
 If any made rebellion.
 Contrare her son and region,
 Whom she did foster tenderly,
 And kepted him full quietly.
 She laid apart her own cloathing,
 And took the raiment of a king,
 When she was into armour dight,
 Might no man know her by a knight?
 She valliantly went to the war,
 And to give battle took no fear,
 Daunting all realms round about,
 That all the world of her had doubt;
 More fortunate in her conquessing
 Than was her husband Ninus king,
 Babylon she did fortify,
 Temples and tow'rs triumphantly,
 So pleasantly did them prepare,
 Which in the earth had no compare;
 Howbeit Nimrod of whom I spake,
 The hideous dungeon he caus'd make,
 And of the city the fundament.
 To whom God made impediment,

Where Nimrod left, there she began,
 And put to work many a man ;
 Of all realms round about,
 Of most engine she fought them out,
 She had working with tree and stones,
 Twelve hundred thousand men at once.
 To read the book of Diodore,
 And thou shalt find the number more,
 On every side of Euphrates,
 That noble city builded was,
 And so that river of renown,
 Ran thro' the mid part of that town,
 Per-thwart the flood the bridges made,
 Of marvellous strength both long and brade.
 They were five stages large of length,
 On every bridge she made a strength,
 The circuit, as I said before,
 Four hundred stages and four-score.
 The walls height who would describe,
 Three hundred foot, threescore and five :
 That carts might pass right easily,
 Above the walls of that city.
 Belongs without impediment
 Consider then by your judgement,
 These walls were high or nought,
 And also curiously were wrought,
 Which Diodore hath done define,
 Which doth transcend my rude engine.
 Babylon the magnificence,
 Whom ye would give no credence,
 At length would put in write,
 Which Diodore hath done indite.
 Compare with cities I find none,
 Nineve and Babylon,
 From Nineve of Assyria,
 Babylon in Chaldea ;
 Bridges pleasant ye may pass,
 On the flood of Euphrates,
 Along the floods of paradise,
 As Euphrates may bear the prize :
 Works which the queen began ;
 Transcended the engine of man.

The proud queen Penthfilia,
The princess of Amazona,
With her ladies triumphantly,
At Troy which fought valiently :
Nor yet the fair maiden of France,
Daughter of English ordinance :
To Semiramis in her days
Were no compare as books says :
Except triumphant Julius,
Strong Hannibal and Pompeius ;
Or Alexander the conqueror,
I find no greater warrior,
Would I rehearse, as write clerks,
Her wonderful and valiently warks
It were to me a great labour,
And tedious to the auditor,
What she did in Ethiopia,
And in the land of Media,
Building cities, castles and tow'rs,
Parks and gardens of pleasures :
For the exalting of her name,
And immortal to make her fame,
Of Jarcus the high mountain,
She caus'd run down, and made them plain.
Great Orantes, the mountain wight,
Twenty and five stages of height,
To her palace to draw a loch
By force of men she cut it through.
Had she kept her chastity,
She might have been an *A per se*.
When she had ordered her empire,
Of Venus work she took desire :
A secret mansion she caus'd make,
Wherein she pleasantly might take,
Young gentlemen for her pleasure,
The which she used above measure,
One man alone might not be able
To stanch her lust insatiable.
When she was satisfi'd of one,
She caus'd another come anon,
The lustiest in all that land,
Came quietly at her command,

When they at length had lien her by,
 he slew them all right cruelly.
 When her son came to age perfite,
 of him she took great delight,
 he caus'd him with her for to ly,
 among the rest right quietly.
 Some say, with sensual lusts rage,
 he bound him into marriage,
 and held him under tutory,
 to uphold her authority.

Now Queen Semiramis with a great army past to Indus,
 and fought with the King Staurobates. And of her
 miserable end.

WHEN she had long time liv'd in rest
 To conquests more she her address
 because of divers she heard tell,
 how that the Indus oriental
 recell'd in great commodities,
 as bestial, corns, and fruitful trees :
 all kind of spices delicious,
 gold, silver, and stones precious :
 and how that plentious land did bear
 corn, fruit, and wine twice in the year,
 with elephants innumerable,
 and battle wond'rous terrible:
 she hearing this, and mikle more,
 believing to augment her glore,
 thus'd make strait proclamations,
 to all and sundry nations,
 shewing how it was her desire,
 to bring princes under her empire,
 Egypt, and Arabia,
 Perse, and Mede, and Chaldea,
 Greece, in Caspia, and Hircane,
 Cappadoce, Lyde, and Mauritanie,
 Armenie, and Phrygia,
 Panphilia, and Assyria,
 that each land after their degree,
 should bring to her a great army,

In all the goodly haste they may,
And meet her into Bactria.
Declaring them that her intent
Was to pass to the orient,
And make war with the king of Ind,
From time they knew what was her mind,
Then by themselves each region
Came forward with their garrison,
Triumphantly in good array :
To Bactria took the ready way,
And made their musters to the queen :
But such a sight was never seen,
In battle-ray so many a man
At once, since God the world began ;
But Spanzie, France, Scotland, England,
Dutchland, Denmark, nor yet Ireland,
Were not inhabit in those days,
Nor long after, my author says.

Ctesias he doth specify

The number of this great army :
Saying, their came at her command,
Foot-men thirty hundred thousand :
Of horse-men mounted galliardly,
Five hundred thousand verily.
An hundred thousand camels wight,
On every camel rode a knight.
Prepar'd to pass into all parts.
There was an hundred thousand carts,
Two thousand boats with her she carries
On horse, camel or dromedaries,
Bridges to make she did conclude,
O'er thwart Indus that furious flood,
Which been of Ind the utmost border,
On the which flood with right good order.
Of her barges she bridges made,
Whereon her great host safely rade.

G Father, I would men understood,
How such a mighty numerous croud
Might be at once brought to the field,
Ready to fight with spear and shield.
Some men will judge this been a fable,
The matter been so untruable.

E. It may well be, my son, said he,
 by example we may see,
 how David king of-Israel,
 his people caus'd number all,
 by Joab his chief captain,
 the holy scripture sheweth plain:
 of fighting men into that land,
 he found thirteen hundred thousand,
 with David in that small country,
 might have rais'd such an army,
 to this lady it was no wonder,
 she which had greater realms her under
 than David's little region
 who' she had many a legion
 of men, more than I told before,
 therefore my son, marvel no more.
 When Staurobates king of Inde,
 greatly perturbed in his mind:
 hearing of such a multitude.
 to make defence he did conclude,
 and sent a message to the queen,
 saying her majesty serene,
 that she would of her special grace,
 give him licence to live in peace:
 willing of that, though he should die,
 that he should make her fight or flee:
 and to his God a vow he made,
 no peace might of her be had,
 and if he wan the victory,
 that he the queen would crucify.
 This boasting the queen made bounds,
 saying, it shall be no words
 shall make me pass from my purpose,
 without great strokes. As I suppose,
 the messenger shew'd to the king,
 her presumptuous answering.
 When Staurobates wife and wight,
 came forward like a noble knight,
 with many a thousand spear and shield,
 array'd royal on the field,
 thinking he would his life defend,
 in the battle make an end.

The queen upon the other side,
Full of presumption and pride ;
Her banners pleasantly display'd,
With hardy heart and unafraid,
Upon Indus that famous flood
They met, where shed was meikle blood.
In boats, balingers and barges,
The two armies on other charges :
Semiramis the battle wan,
Where drown'd and slain were many a man,
So that the water of the flood
Ran red mixed with mens blood,
The king of Ind with all his might,
From Indus flood he took the flight,
To his chief city he retir'd,
Where in his presence there appear'd,
In battle-ray a new army
Of right invincible chevalry,
With elephants an hideous number,
Which afterward made meikle cumber.

Semiramis and her company,
In the mean time right cruelly,
Destroy'd the borders of that land,
Took prisoners more than ten thousand.
She took a couragious conceit,
Great elephants to counterfeit :
She had ten thousand oxen hides,
Well sew'd together, back and sides,
With mouth, and nose, teeth, ears and een,
Quick elephants as they had been,
Right well stuffed with straw and hay,
Whereof the Indians took a fray :
Upon camels and dromedaries,
These false figures with her she carries.
The Indians when they saw that sight,
Afraiddly they took the flight .
For such a sight was never seen,
If natural beasts they had been.
The king-himself was right afear'd,
Till he the verity had speared,
And knew by his explorators,
They were but feigned false figures.

Then manfully like men of wear,
Forward they came withoutten fear,
Nigh so Semiramis the queen,
Which for one man was ay fifteen.
These two armies full cruelly,
They rush'd together so rude'y,
With hideous cry, and trumpets sound,
Till thousands lay dead on the ground,
Semiramis had such a number,
To order them it was great cumber.
Then the great elephants of Inde,
Nigh strong and hardy of their kind,
Forward they came and would not cease,
Till through the midst of the press
Of that great host they rudely rush'd,
Their men and horse to earth they dush'd,
These feigned beasts withoutten sp'rit,
Were frusht and foild under feet.
Thus king of Inde with courage keen,
Met with Semiramis the queen
He riding on an elephant:
But she with him fought hand for hand,
And gave the king so great essay,
That he was ne'er in such a fray.
To strike at him she took no fear,
So well she used was in wear.
His strokes she had but little counted,
Were't not the king was so well mounted,
Neither at other strake so fast
Till they were tired at the last.
The king he thought himself ashamed,
With a woman to be defamed,
And was determined not to flie,
Though in that battle he should die.
The one which had despaired been,
He rudely ran upon the queen,
And through the arm gave her a wound,
Which to her heart gave such a stound,
That she constrained was to fly:
When all the rest of her army,
When they perceiv'd that she was gone,
To Indus flood they fled each one.

The queen o'erthwart the flood she rade,
On bridges which were of boats made,
With her a sober company,
Which with her fled afraidly,
The Indians followed on the chase,
Then to the bridges came such press
Of fleeing folks, which was great wonder,
So that the bridges brake in sunder.
Some sunk, some down the river ran,
Then drown'd was many a noble man,
Which was great pity to deploie,
As writteth famous Diodore,
And finally, for to conclude,
Was never shed so meikle blood,
At one time since the world began,
Nor slain so many guiltless man,
And all through the occasion,
And the prideful perswasion
Of this ambitious wicked queen,
Such one was never heard nor seen.
Staurobates the king of Inde,
Greatly rejoiced in his mind,
Of this triumph and victory :
Semiramis with heart full sorry,
Seeing so many ta'en and slain,
Lamenting fortunes variance,
Which brought her to so great mischance,
Before which was so fortunate,
And then of comfort desolate.

Her son a man of perfection,
Considering his subjection,
His liberty he did desire,
That he might govern his empire ;
Seeing his mother vicious,
And with that so ambitious :
As mine author doth specify,
He slew his mother cruelly :
What other cause or intention
I find no special mention.
Some says, to be at liberty :
Some says, for her adultery :

None other cause I can define,
 Except punishment divine.
 Of this fair lady courageous,
 Behold the ending dolourous ;
 Who was but twenty years of age,
 When she began her vassalage :
 And reign'd triumphantly but wear,
 The space of forty and two year.
 When she was slain, she was threescore,
 With years two, she was no more,
 As Diodore writes in his book,
 His chronicles who lists to look.
 Of this lady I make an end :
 Thinking no way I can commend
 Women to be man-like,
 Or men for to be woman-like.
 Or why ? 'tis been the Lord's mind,
 All creatures to use in their kind.
 Men for to have pre-eminence,
 And women under obedience :
 Though all women inclined be
 To have the sovereignty,
 As this lady, who would not rest
 Till she her husband had suppress :
 To that intent that she might reign
 Alone to have the governing,
 Advises no ways I can commend,
 Presumptuously which do pretend
 To use the office of a king,
 For realms take in governing,
 Howbeit they valient be and wight,
 Fighting in battle like a knight,
 As did proud Penthesilia,
 The princess of Amazona,
 Wears habit against reason,
 As a wife-I think derision,
 For a prince to be effeminate,
 For knightly courage desolate,
 Neglecting his authority,
 Through beastly sensuality,
 Accompanied both days and nights,
 With women more than valiant knights,

None

Such

Such kings I discommend at all,
Example of Sardanapal.

G. Father, said I, show me how lang
The succession of Ninus rang?

E. That shall I do with diligence,
My son, said he ere we go hence :
Since I have shown at thy desire,
What may began the first empire.
Now would I it were to thee kend,
Of that empire the fatal end.

How King Sardanapalus for his vicious life, made a
miserable end.

Between the conqueror Ninus
And sensual Sardanapalus,
I can find no special story,
Worthy to put in memory.
Except which I have done describe,
Of Semiramis, king Ninus' wife,
But I can find no good at all
To write of king Sardanapal.
Which was the six and thirty king
By line from Ninus descending ;
At length his life for to declare,
I think it is not necessary,
Because that many cunning clerks,
Have done describe it in their works,
How he was last of Assyrians,
Which had the whole pre-eminence,
The time of the first monarchy,
In chronicles as thou may'st see :
The last and the most vicious king
Which in that monarchy did reign,
That prince was so effeminate
With sensual lust intoxicate ;
He did abhor the company
Of his most noble chivalry,
That he might have the more delight
To use his beastly appetite :
Convers'd with women night and day,
And clothed him in their aray :

So that no man that had him seen,
Could judge a man that he had been:
So he in whoredom and harlotry
Did keep himself so quietly,
The princes of Assyrians
Of him they could get no presence;
Thus lived he continually,
Against nature so inordinately.
When to the Perse and to the Medes,
Reported was such vicious deeds,
With the rulers of Babylon,
They did conclude all into one,
They would not suffer for to reign
Above them such a vicious king.
But Arbaces a duke of Mede,
He dersly took in hand that deed,
And first he came to Nineve
To see the king his majesty:
And to one of the king's guard,
He gave a secret rich reward,
To put him in a quiet place,
Where he might see the king his grace,
And be unseen of any wight,
But he saw neither king nor knight
Into his majesty's company,
Except women allanerly,
And as a woman he was clad;
With women counselled and led:
And shamefully he was sitting
With spindle and with rock spinning.
When Arbaces that sight had seen,
His courage rose up from the spleen,
And thought it small difficulty,
Or to deprive his majesty,
Then raised he the Persians,
With Medes and Babylonians;
Armed well with spear and shield,
Triumphantly they took the field.
The king raised the Assyrians,
Together with the Chaldeans;
And they resisted as they might;
But finally he took the flight,

To save himself in Nineve :
 Then sieged they that great city,
 Continually twelve years and more,
 As writteth famous Diodore,
 Till that the flood of Euphrates
 Arose with such a furiousness,
 Where through the most part of that town,
 By violence was beaten down.
 Then when the king found no remead,
 But to be taken, or to be dead,
 As men despaired full of ire,
 Caus'd make a furious flaming fire,
 And took his gold and jewels all,
 With scepter, crown, and robe royal,
 With all his tender servitours,
 That of his corps had greatest cures,
 Together with his lusty queens,
 And all his wanton concubines,
 And in that fire he did them cast,
 Then lap himself in at the last,
 Where all were burnt in powder small,
 Thus ended king Sardanapal,
 Without any repentance,
 As may be seen by this sentence
 Here following, which he did endite
 Before his death in great despite,
 Which is a right ungodly thing,
 As ye may see by his diting.

Epitaphium Sardanapali.

- ‘ Cum te mortalem noris, presentibus exple
- ‘ Deliciis animum, post mortem nulla voluptas,
- ‘ Et venere, et coenis, et plumis Sardanapali.

Now have I shewn with diligence,
 The monarchy of the Assyrians,
 The which at king Ninus began,
 And ended at this wicked man ;
 And did endure withoutten wear,
 A thousand two hundred and forty year,
 As doth endite Eusebius :
 Read him, and thou shalt find it thus.

T H E

T H I R D B O O K.

Of the miserable destruction of the five cities called Sodom, Gomorrah, Seboim, Segor, and Adama, with their whole regions.

FATHER, I pray you to me tell.

What noble thing that befel,
During the reign of Assyrians,
Which had so long pre-eminence,
I mean of other nations,
Under their dominations?

E. That must be done in terms short,
Said he, as stories do report,
Enduring the first monarchy,
Became that woful misery

Of Sodom, Gomorrah, and their region,
As scripture doth make mention.

Whose people were so sensual
In filthy sin unnatural,
The which into this vulgar verse,

My pen abhoreth to rehearse:
Like brutal beasts out of their minds,
Unnaturally abus'd their kinds,

By filthy stinking lechery,
And most abominable sodomy,
As holy scriptures do describe.

In that country were cities five,
Which were Sodoma and Gomorrah,
Seboim, Segor and Adama:

Among them all found there was none
Undeified, but Lot alone.

Now Abram dwelt near-hand by,
Which prayed for Lot effectually;

For God made him advertisement,

THAT he would make such punishment;

To Lot two angels God did send,
Him from that fury to defend.
When the people of that region
Saw the angels come to the town,
Transformed into fair young men,
They purposed them for to ken,
And abuse them unnaturally,
With their foul stinking sodomy.
Of that thing Lot was wonder wo,
And offered them his daughters two,
Them at their pleasure for to use ;
But they his daughters did refuse.
And then the angels with their might,
These men deprived of their sight,
And so perforce left them alone.
From Lot's lodging when they were gone,
They him commanded hastily,
For to depart from that city :
That foul unnatural lechery,
A vengeance from the heaven did cry,
The which did move God to such ire.
That from the heaven brimstone and fire,
With awful thundring rained down,
And did consume that whole region.
Of all that land escap'd no more,
Except Lot and his daughters two.
His wife was turned into a stone,
So wifeless was he left alone,
For she was innobedient,
And kept not the commandement,
When the angels gave them command,
Soon to depart out of that land,
They charged them under great pain,
Never to look backward again.
When Lot's wife heard the thundering
Of flaming fire and lightening,
The woful cries lamentable
Of people most epouvantable :
For none of them had force to flee
She yearn'd that sorrowful sight to see ;
And as she turned her anon,
She was transformed in a stone,

Where she remaineth to this day :
 Of her I have no more to say.
 To show at length I am not able,
 That piteous proceſs lamentable,
 How cities, caſtles, towns and tow'rs,
 Villages, baſtallies and bow'rs,
 They were all into powder driven :
 Correſts by the roots up riven :
 Their king, their queen, their people all :
 Young and old brunt into powder ſmall.
 No creature was left alive.
 Owls, beaſts, man nor wiſe.
 The earth, the corn, herbs, fruits and trees,
 The children on the nurſes knees.
 Might ſuddenly in an inſtant
 Downwardly came that judgement,
 As it was in the time of Noah
 When God did all the world deſtroy,
 And for the ſelf fin of ſodomy,
 And moſt abominable bougery,
 That vice at length ſor to declare,
 Think it now not neceſſar.
 When all was burnt, fleſh, blood and bones,
 The hills, valleys, ſtocks and ſtones,
 The country ſank, ſor to conclude,
 There now there ſtands an ugly flood,
 The which is called the dead ſea,
 Next to the country of Indie,
 Thoſe ſtinking ſtrands black as tar,
 The ſlewr of it men feels on far.
 So Orantius thou mayeſt read
 That country the length and breed,
 Length fifty miles and two,
 And fourteen miles of breadth alſo.
 Of his wife was ſo agaſt,
 That to a mountain wild he paſt,
 In company he had no mo,
 Except his luſty daughters two :
 By their proyocation,
 Moſes makes narration,
 He into that mountain wild,
 Daughters two he got with child,

For they believed in their thought,
That all the world was gone to nought,
As it became that nation ;
Thinking that generation
Would fail, except they craftily
Caus'd their father with them to ly ;
And so they found a crafty wile,
How they their father might beguile,
And caused him to drink wight wine,
Which men to lechery doth incline ;
When he was full and fallen on sleep,
His daughters quietly did creep,
Into his bed full secretly,
Provoking him with them to ly :
He knew not how he was beguil'd,
Till both his daughters were with child,
And bare two sons in certain,
They being in that wild mountain,
Of whom two nations did proceed,
As in the scripture thou may'st read :
In the scripture thou may'st see
At length this woefull misery.
This misery became but wear,
From Noah's flood three hundred year,
Together with fourscore and eleven,
As counteth Carion full even.
And after Noah's death I guesse,
One and forty years there was :
When Abraham was of age I ween
Fourscore of years and nineteen,
Then this foul sin of sodomy
Was punished so rigorously,
Great God preserve us in our time,
That we commit not such a crime,
Tedious it were for me to tell
This monarchy during what besel:
And wonders that on earth were wrought,
Which to my purpose longeth nought :
As how the people of Israel,
Did long time into Egypt dwell,
And of their great punishment,
Through Pharaoh's persecution :

And how Moses did them convoy
Through the Red sea with meikle joy :
Where king Pharaoh most miserably
Was drown'd with his huge army :
And how that people wand'ring was,
Forty years in the wilderness.
Moses that time, as I heard say,
Received the law on mount Sinai.
That time Joshua through Jordan
Led the people to Canaan,
Where Saul, David and Solomon,
With Hebrew kings many a one,
Did richly reign in that country,
Enduring this first monarchy.
The siege of Thebes miserable,
Where blood was shed incomparable,
Of noble men into those days,
With other terrible affrays.
As how the Greeks wrought vengeance
Upon the noble Trojans,
Because that Paris did convoy,
Perforce fair Helena to Troy,
Which was king Menelaus' wife,
Where many a thousand lost their life.
That time the valiant Hercules,
Throughout the world did him address,
Where he did many a doughty deed,
As in his story thou may'st read :
And how through Deiamira his wife,
This champion did lose his life,
In flaming fire full furiously,
The death he suffered cruelly,
That time Romus and Romulus
Did found that city most famous
Of Rome standing in Italy,
As in the story thou may'st see,
Would thou read Titus Livius,
Thou wouldst find works wonderous,
Whose worthy deeds are well kend,
And shall be to the world's end :
Though they began with cruelty,
And ended with great misery,

As been the matter to conclude,
 Of all shedders of guiltless blood,
 In Greece the ornat poetry,
 Medicine, music, astronomy,
 During the first monarchy began,
 By Homerus that famous man;
 Together with Hesodius,
 As divers authors sheweth us.
 It were too long to put in rhyme,
 The books that they wrote in that time.
 These were the acts principal,
 That monarchy during which besel,
 As for good Abraham and his seed,
 Into the bible thou may'st read,
 How in his time, as I hear tell,
 Began the kingdom spiritual;
 As I have shewn to thee before,
 Wherefore of them I speak no more.

- A short description of the 2d, 3d and 4th monarchies.

FATHER, said I, which was the man,
 That the next monarchy began?

E. Cyrus, said he, the king of Perse,
 As chronicles hath done rehearse;
 Prudent and full of policy
 Began the second monarchy:
 For he was the most godly king,
 That e'er in Perse or Mede did reign:
 For he of his benignity,
 Deliver'd from captivity
 The whole people of Israel,
 Into the time of Daniel.
 The which had been prisoners
 In Babylon full seventy years.
 Therefore God of his grace benign,
 Gave him a divine knowledging,
 During his time, as I hear tell,
 He used counsel of Daniel.
 Carion at length doth specify
 Of his marvellous nativity,
 And of his virtuous upbringing,
 And how he vanquish'd Crefus king,

With many other valient deed,
 As into Carion thou may'st read.
 Whole succession did endure
 To the tenth king therefore be sure.
 But after his great conquessing,
 Right miserable was his ending,
 As Herodotus doth describe:
 In Scythia he lost his life,
 Where the undaunted Scythians
 Vanquished the noble Persians,
 And after that Cyrus was dead,
 Queen Tomyre hacked off his head,
 Which was the queen of Scythians,
 In despite of the Persians,
 She cast his head for to conclude,
 Into a vessel full of blood,
 And said these words right cruelly,
 Drink thou thy fill if thou be dry,
 For thou did'st ay flesh bleeding thirst,
 Now drink at leasure if thou list.
 After that Cyrus succession
 Of all the world had possession,
 Alexander with sword and fire,
 Attain'd perforce the third empire,
 Which was the king of Macedon,
 With valient Greeks many a one;
 In battle fell and furious,
 Vanquish'd the mighty Darius.
 Which was the tenth and last king,
 Which did after king Cyrus reign:
 As for this potent emperor,
 Alexander the conqueror,
 If thou at length would read his reign,
 And of his cruel conquessing,
 In English tongue, in his great book,
 At length his life there thou may'st look,
 How Alexander that potent king,
 Was twelve years in his conquessing;
 And how for all his great conquest,
 He lived but one year in rest,
 When by his servant secretly,
 He pois'ned was full piteously.

Vulcan and Alexander compare
To thunder or fire-flaught in the air:
A cruel planet, a mortal wierd,
Down thringing people with his sword,
Ganges that most famous flood,
He mixed with the Indians blood,
And Euphrates with the blood of Perse:
Whose cruelty for to rehearse,
And guiltless blood which he did shed,
Were right abominable to be read,
After his short prosperity,
He died with great misery.
It were too long for to be decided,
How all their realms were divided,
All while that Cesar Julius.
When he had vanquish'd Pompeius,
Was chosen emperor and king,
Above the Romans for to reign.
That potent prince was the first man,
Which the fourth monarchy began,
And had the whole dominion
Of every land and region:
Whose successors did reign but weer,
Over the world many hundred year;
But gentle Julius, alace!
Reign'd emperor but little space,
Which I think pity to deplore,
In five months, and little more:
By false exorbitant treason,
That prudent prince was troden down,
And murdered in the counsel-house,
By cruel Brutus and Cassius.
After that Julius was slain,
Did reign the great Octavian,
Of emperors one of the best;
During his time was peace and rest,
Over all the world in each region,
As stories do make mention:
And eke I make it to thee plain,
During the time of Octavian,
The Son of God our Lord Jesu,
Took mankind of the virgin true,

And was that time in Bethlem born,
To save mankind that was forlorn;
As scripture makes narration,
Of his blest incarnation.

Now have I told thee, as I can,
How the fourth monarchy began :
But in thy mind thou may'st consider,
How worldly powers have been but slider :
For all their great empires are gone :
Thou seest there is no prince alone,
Which hath the whole dominion,
This time of every region.

G. Father what reason had these kings,
To robbers to be of others reigns,
To start any right and just quarrel,
Where through that they might make battel,
And common people to down thring ?
To this said I, make answering.

E. My son, said he, that shall be done,
As I best can, and that right soon ;
These monarchies, I understand,
Reordinate were by command
Of God the Salvator of all,

For to downthring, and to make thral
Daunted people vicious,
And eke for to be gracious,
To them which virtuous were and good,
Daniel hath done conclude

Length into his prophecies,
Now there shall be four monarchies :

In second chapter thou may'st see,

Now after the first monarchy,

When Nebuchadonozor king,

Image saw in his sleeping,

With austere look both high and bread,

And of pure fine gold was his head,

His breast and arms of silver bright,

His womb of copper hard and wight,

His loins and limbs of iron right strong,

His feet of clay, iron mixt among.

From the mountain there came alone,

Without mens hands, a full great stone,

And

Which

Which on that figure's feet did fall,
And dang all down in powder small,
Of those interpretation,
Doctors do make narration;
The head of gold doth signify,
First, the Assyrian monarchy.
The silver breast they do apply,
To Persians which rang secondly:
The womb of copper, or of bras,
Thirdly, to Greeks prepared was.
His loins and limbs of iron and steel,
Clerks have them compared well,
The Romans through their diligence,
To have the fourth pre-eminence
Above each other nation,
By this interpretation,
The mixed feet with iron and clay,
Did signify the latter day,
When that the world shall be divided,
As afterwards shall be decided.
So Christ is signify'd the stone,
Whose monarchy shall ne'er be gone:
For under his dominion,
All princes shall be trodden down.
When that great God omnipotent,
Comes to his general judgment,
His monarchy shall then be known,
And after shall be to thee shown.
And as the scriptures shall thee tell,
How in the eight of Daniel,
He saw into his vision,
By a plain exposition,
How that the Greeks should work vengeance
Upon the Medes and Persians,
Comparing the Greeks unto a goat,
With an horn fierce, furious and hot,
Which killed the rams with horns two,
Compar'd the Perse and Mede also,
And so by Daniel's prophecies,
All their great mighty monarchies,
The which all other realms surprized,
By the great God they were devised:

As he of Titus the Roman,
Son and heir to Vespasian,
Made him a furious instrument
To put the Jews to great torment;
Which I suppose, ere I hence fare,
Shortly that process to declare.

Of the most miserable and terrible destruction of Je-
rusalem.

FATHER said I, declare to me,

Enduring the fourth monarchy,
The most infortune that besel?

E. My son, said he, that shall I tell,

The most and manifest misery

Became upon that great city,

Jerusalem, when it was suppress,

As stories do make manifest:

But as the scripture doth devise,

Jerusalem was destroyed twice:

First, for their great idolatry,

Which they committed in Jewry;

The honour ought to God alone,

They gave to figures of stock or stone:

Before Christ's incarnation

Came this first desolation,

Five hundred years fourscore and ten,

In chronicles as thou may'st ken,

Now Nebuchadonozor king,

That famous city did down thring:

Their king with people many one

Brought them all bound to Babylon,

There they remained prisoners,

In the space of threescore and ten years,

And that first desolation

Was called, the transmigration.

As no man left into their land,

But poor folk labouring with their hands,

All mighty Cyrus king of Perse,

Who Daniel hath done rehearse,

Was moved by God for to restore

The Jews where they dwelled before.

If

If I neglect I were to blame,
 The last siege of Jerusalem,
 Whose ruin was most miserable,
 And for to tell right terrible;
 Was never in earth, city, nor town,
 Got such extreme destruction.
 The towns of Tyre, Thebe nor Troy
 They never suffer'd half such noy.
 The emperor Vespasian,
 He did devise that siege certain,
 There was the prophesy compleat,
 Which Christ spake on mount olivet,
 When he Jerusalem beheld,
 The tears from his eyes distill'd,
 Seeing by divine prescience,
 The great destruction and vengeance
 Which was to come on that city,
 His heart was pierced with pity,
 Saying Jerusalem, if thou knew
 The great ruin, sore thou would'st rue;
 For ought that I can to thee show:
 The verity thou wilt not know;
 Nor hast in consideration
 Thine holy visitation:
 Thy people will no way consider,
 Whom gathered I would have together
 As wandring sheep are without herds,
 Or as the hen gathereth her birds
 Under her wings right tenderly,
 Which they refused despitefully:
 Wherefore shall come that dreadful day,
 That no remedy make you may,
 Thy dungeons shall be dung asunder,
 So all the world shall at thee wonder,
 Thy temple now most triumphant,
 Shall be trode down under the land,
 And as he said, so it befel,
 As hereafter I shall thee tell.

G. Shew me, said I, with circumstance,
 The special cause of that mischance?

E. Said he, As scripture doth conclude,
 For shedding of the guiltless blood

Of prophets, which God to them sent ;
And eke because that they miskent
Jesus the son of God sovereign,
When he among them did remain :
For all the miracles that he shew,
Maliciously they him misknew :
Though by his great power divine,
The water clear he turn'd to wine ;
And by the self-same power and might,
To the blind born he gave the sight ;
And gave the crooked men their feet,
And made the lepers whole compleat,
He healed all, and rais'd the dead,
Yet held they him at mortal feed,
Because he show'd the verity,
They did conclude that he should die,
The bishops princes of the priests,
They grew so bolden in their breasts,
The scribes and doctors of the law,
Of God nor man they stood no awe
On Christ Jesus to work vengeance,
Right so the false Pharisians,
A sect of feigned religion,
Devised his confusion,
And sent their servants at the last,
And with strong cords they bound him fast :
Then scourged him both back and side,
That none for blood might see his hide :
There was not left a penny broad,
Unwounded from his feet to head,
In manner of derision,
They plate to him a cruel crown
Of pricking thorns sharp and long,
Which on his heav'nly head they throng
Then caus'd him, for the greater lack,
Bear his own gallows on his back.
To the vile place of Calvary,
Where many a thousand men might see ;
That innocent they took perforce,
And plate him backward to the cross ;
Through feet and hands great nails they thrust,
Till blood abundantly out burst ;

Without

Without grudging clamor or cry.
 That pain he suffered patiently :
 And for augmenting of his grieves,
 They hanged him between two thieves :
 Where men might see the bloody strands,
 Which sprang forth from his feet and hands :
 From thorns thrust on his head,
 Ran down bullering streams red :
 In the presence of many a man,
 That blood-royal on rocks ran.
 Shortly to say, that heavenly king
 In extreme dolor there did hing,
 Till he said *consummatus est*,
 With a loud cry he gave the ghaist,
 When he was dead, they took a dart,
 And pierced that king through the heart,
 From whom there came water and blood :
 The earth then trembled, to conclude,
 Phoebus did hidle his beams bright,
 That through the world there was no light,
 The great vale of the temple rave,
 The dead men rose out of their grave,
 And in the city did appear.
 As in the scripture thou may'st hear :
 Then Joseph of Arimathie,
 Did bury him right honestly,
 But yet he rose full gloriously,
 On the third day triumphantly :
 With his disciples in certain,
 Forty days he did remain,
 After to heaven he ascended.
 The Jews nothing their life amended,
 Nor gave no credit to his saws,
 As at more length the story shaws :
 But cruelly they did oppress
 All men that Christ's name did profess,
 And persecuted many one :
 They prisoned both Peter and John,
 And Stephen they stoned to the dead,
 From James the less they struck the head :
 This was the cause, in conclusion,
 Of their cruel confusion.

The prudent Jew Josephus says,
 That he was present in those days:
 And in his book makes mention,
 How after Christ's ascension,
 The space of two and forty years,
 Began these cruel mortal wears,
 The second year of Vespasian,
 When many taken were and slain.
 Josephus plainly doth conclude,
 Was never seen such a multitude
 Before that time in to the town,
 Which came for their confusion,
 There great infortune so beset,
 To all the princes of Israel.
 Conven'd against the time of Pasch,
 Not to return they had no grace.
 The bold Romans with their chieftan,
 Titus the son of Vespasian,
 Their army over Judea spread:
 When all men to the city fled,
 Believing there to get relief:
 But all that turn'd to their mischief:
 The Romans leaped them about
 That by no way they might win out,
 Six months did that siege endure,
 There lost were many creature,
 Which there in misery did remain,
 Till they were all taken and slain.
 During the time of this affail,
 Their meat and drink, and all did fail:
 For there was such a multitude,
 That thousands died for want of food.
 Necessity caus'd them eat perforce,
 Dog, cat, and ratton, afs, and horse;
 Such men behov'd to eat their gold,
 When died for hunger manifold:
 Such hunger was without remead,
 The quick behov'd to eat the dead,
 The filth of privies many eat,
 To length their lives, they thought it sweet,
 The famous ladies of the town,
 For fault of food they fell in swoon,

When they might get no other meat,
They kill'd their proper bairns to eat :
But all for nought, despitefully
Their own soldiers full greedily,
Rest them that flesh most miserable,
And they with mourning lamentable
For extreme hunger yield the sp'rit.
There was the prophesy compleat,
As Christ before made narration,
The day of his grim passion,
When that the ladies for him mourned,
Full pitiously to them he turn'd,
And said, Daughters, mourn not for me,
Mourn for your own posterity ;
Within short time shall come that day,
That men of this city shall say,
When they are trapped in a snare :
Blest be the womb that never bare.
The barren paps then shall they bless,
That doleful day thou shalt not miss.
This prophecy it came to pass,
That they cry many loud, alace !
Such sorrowful lamentation
Was never heard in that nation :
Seeing the lusty ladies sweet,
Dying for hunger in the street :
Their husbands, nor their children,
Might give to them no comforting,
Nor yet relieve them of their harms ;
But either dying in others arms,
After this woful indigence,
Among them rose such pestilence,
Wherein there died many a hunder,
Which to declare it were great wonder.
And for final conclusion,
These warlike walls they did ding down.
Prince Titus with his chivalry,
With trumpets sounding triumphantly,
He entered in that great city,
But to deplore I think pity,
The painful clamour horrible,
Of wounded folk most miserable.

There was nought else but take and slay
 For there might no man win away :
 The strands of blood ran through the street,
 Of dead folk trodden under feet,
 Old widows in the press were smoor'd ;
 Young virgins shamfully defloor'd,
 The great temple of Solomon,
 With many a curious carved stone,
 With perfect pinacles on high,
 Which were both beautiful and wight,
 Wherein rich jewels did abound,
 They rushed rudely to the ground :
 And set into their furious ire,
 Sanctum Sanctorum into fire :
 And with extreme confusion,
 All their great dungeons they dang down.
 There bruised were the golden breasts
 Of bishops princes of the priests.
 There taken was the great vengeance
 Of the false scribes and pharissiance :
 All their painted hypocrisy,
 That time might make them no supply.
 That day they dolfully repented
 That to the death of Christ consented :
 Though it was our salvation,
 It was to their damnation.
 The vengeance for the blood guileless,
 From Abel to Zacharias,
 That day upon Jerusalem fell.
 But tedious it were to tell,
 The great extreme confusion,
 And of blood such effusion,
 Was never slain so many a man,
 At one time since the world began :
 The Jews that day got their desire,
 Which they did ask into their ire,
 And in the scripture is specified,
 That day when Christ was crucified :
 When Ponce Pilate the president,
 Said to them, I am innocent
 Of the just blood of Christ Jesus,
 They cry'd : His blood light upon us,

And on our generation ;
They got their supplication :
That day with many a careful cry,
Their blood was shed abundantly.
Iosephus writteth in his book,
His chronicles who list to look,
During that cruel siege certain,
Were eleven hundred thousand slain ;
Of prisoners were told and seen,
Four score thousand and seventeen :
Out of the land they did expell
All the people of Israel :
And for their great ingratitude,
They live yet under servitude,
There is no Jew in no country,
Which hath one foot of property,
Nor never had withoutten wear,
Since this day sixteen hundred year :
Nor never shall, I to thee shaw,
Till that they turn to Christ's law,
Some say, that Jews manifold,
We're thirty for a penny sold,
As Judas sold the king of Glore,
For thirty pennies and no more.
After that many were mischiev'd,
When novels past how long they liv'd
Upon their gold, withoutten doubt,
They slit their bellies to search it out :
The rest to Egypt they did send,
Prisoners to their lives end.
Titus took into his company,
Great number of the most worthy ;
With him to Rome they led them bound,
Then cruelly did them confound,
His victory for to decore.
And for augmenting of his glore,
Caus'd put them into public places,
Where each man might behold their faces,
Then with wild lions cruelly,
He caus'd devour them dolefully.
This high triumphant mighty town,
At Pasch was put to confusion.

Because that in the time of Pasch,
They crucified the king of Grace.
Some have this matter done indite,
More ornately than I can write,
Wherefore of it I speak no more,
Only to God be loud and glore.

Of the miserable end of certain tyrannous Princes, and
especially the beginners of the four monarchies.

NOW have I done declare at thy desires,
As thou demandest into terms short,
And who began the principal empires,
As chronicles and stories do report :
Wherefore, my son, I heartily thee exhort,
Perfectly print in thy remembrance,
Of this inconstant world the variance.
The princes of these four monarchies,
In their most highest pomp imperial,
Trusting most sure to be set on their seas,
The fraudful world gave to them mortal falls,
For their reward and dark memorials,
Though o'er the world they had pre-eminence :
Of it they got no other recompence.

For such like as the snow doth melt in May,
Through the reflex of Phæbus beams bright,
These great empires right so are went away :
Gone is their glore, their power, and their might :
Because they were robbers withoutten right,
And blood shedders full cruel : for to conclude,
Right cruelly therefore was shed their blood
Behold how God ay since the world began
Hath ostentimes made kings instruments
To scourge people, and to kill many a man,
Which to his law were innobedients :
When they had done, persurnisht his intents,
In daunting wrongous people shamefully,
He suffers them to be scourged cruelly.

Even as the school master doth make a wand
To daunt and ding the scholars of rude engine,
The which will not study at his command ;
He scourges them, and only to that fine,

That they should to his good counsel incline:
Then they obey, appeased is his ire,
He takes the wand, and casts it in the fire.

God of king Pharoah made an instrument,
Which was the great king of Egyptians,
His own peculiar people to torment:
That being done he wrought on him vengeance,
And let him fall through innobedience;
And finally he with his great army,
In the Red-sea was drowned dolefully.

Right so of Nebuchadonzor king,
God made of him a furious instrument,
Jerusalem and the Jews to down thring.
When they to God were disobedient:
Then rest from him his riches and his rent,
And him transformed in a beast brutal,
Seven years and more, as writteth Daniel.

Alexander through pridefull tyranny,
In years twelve did make his great conquest,
Ay shedding sakeless blood full cruelly,
Till he was king of kings he took no rest;
In all the world when he was full possest,
In Babylon throned triumphantly,
Through poison strong deceased dolefully.

Duke Hannibal, the strong Carthagenian,
The daunter of the Roman pomp and glory:
By his power were many thousands slain,
As may be read at length into his story,
At Cannos where he wan the victory,
Of Romans hands that dead lay on the ground,
Three heaped bushels were of rings found.

Into that mortal battle, I heard sene,
Of the Romans most worthy warriors,
Attour captains, were forty thousand slain:
Of whom there was thirty wise senators,
And twenty lords which had been pretors,
That died each in defence of their country,
And for to hold their land at liberty.

What reward got the cruel champion,
When he had slain so great a multitude?
And when the glass of his vain glore was run,
A shamefull death: and shortly to conclude,

This is reward of all shedders of blood :
For he got such extreme confusion,
He kill'd himself in drinking strong poison.

Behold the two most famous champions,
That is to say, Julius and Pompey,
Which did conquest all earthly regions,
As well many lands, as isles into the sea,
And the town of Rome caus'd them obey ;
For Pompeius subdued the orient,
And Julius Cæsar all the occident.

But finally these two did strive for state,
Whereby three hundred thousand men were slain :
But Pompeius after this great debate,
He murdered was, the story telleth plain :
Then Julius was prince and sovereign,
Above the whole world emperor and king ;
But into rest short time endur'd his reign.

For within five months, and little more,
Amidst the lords into the council house,
He murdered was, what needs process more,
As I have said, by Brute and Cassius.
If thou would'st know their deeds dolorous,
Thou may'st at length go read the Roman story,
Which hath this matter put in memory.

Gone is the golden world of Assyrians,
Of whom king Ninus was first and principal,
Gone is the silver world of persians,
The copper world of Greeks now thrall,
The world of iron, which was the last of all,
Compared to the Romans in their glore,
Are gone right so, I hear of them no more.

Now in the world of iron mixt with clay,
As Daniel at length hath done indite,
The great empires are molten clean away :
Now is the world of dolor and despite,
See nought else but trouble infinite.

Wherefore, my son, I make it to thee kend,
This world, I wot, is drawing to an end,
Tokens of death, hunger and pestilence,
With cruel wars both by sea and land :
Realin against realin with mortal violence,
Which signifies the last day even at hand :

Wherefore

This

Wherefore, my son, be in thy faith constant,
 Raising thy heart to God to cry for grace,
 And mend thy life whilst thou hast time and space.

Of the first Spiritual and Papal Monarchy.

FATHER, is there no prince reignand,
 Which hath the world now at command,
 As had the king of Assyrians,
 Perse, Greeks, or the Romans,
 Who hath now dominion
 Of every land and region?

E. There is no prince, my son, said he,
 That hath the principal monarchy
 Above the world universal,
 With whole power imperial,
 As Alexander or Darius,
 Or as had Cæsar Julius,
 For orient and occident,
 Were all to them obedient.
 Notwithstanding I find one king,
 Which into Europe now doth reign,
 That is the potent prince of Rome,
 Empiring o'er all christendom,
 To whom no-prince may be compare,
 As canon law can declare.
 All princes of the occident,
 Are to his grace obedient.
 For he hath whole power compleat,
 Both of the body and the sp'rit,
 Which never had no prince before,
 Except the mighty king of glore,
 To Christ he is the great lieutenantand,
 In holy Peter's seat sittand:
 So he is of all kings king,
 Which into Europe now doth reign.
 And as the Roman emperors,
 Having the world under their cures,
 Had princes, knights, and champions,
 Rulers into all regions,
 Upholding their authority,
 Using justice and policy:

Right so this potent pope of Rome,
 The sovereign king of christendom,
 Hath into every country,
 His princes of great gravity :
 In some country his cardinals,
 In their most precious apparels,
 Arch-bishops, bishops thou may'st see,
 Defending his authority :
 With other potent patriarchs.
 Colleges full of cunning clerks :
 Abbots and priors, as ye ken,
 Misrulers of his religious men.
 Officials with their procurators,
 Whose longsome laws spoils the poors,
 Arch-deans, and deans of dignity,
 Great doctors of divinity
 Their chanters and their sacrificians,
 Their thesaurers and their subdeans,
 Legions of priests seculars ;
 Parsons, vicars, monks and friers,
 Of divers orders many one,
 Which longsome were to expone :
 In sundry habits as ye ken,
 Differing from other christian men,
 Fair ladies of religion,
 Professed in every region.
 Palse hermits fashon'd like the friers :
 Proud parish-clerks and pardoners,
 Their grynters and their chamberlains,
 With their temporal courtifans :
 Thus all the world by land and sea,
 His sanctitude they do obey :
 Not only his spiritual kingdom,
 But the great emperor of Rome,
 And kings of every region,
 That day when they receive the crown,
 They make oath of fidelity,
 To defend his authority.
 Moreover, with humble reverence,
 They make to him obedience,
 By themselves, or ambassadors,
 Or other ornaate orators :

Who

Who did gainstand his majesty,
His laws or yet his liberty,
Or holds any opinion
Contrair his great dominion,
Either by way of deeds or words,
Are put to death by fire and swords,
Saint Peter stiled was Sanctus,
But he is called Sanctissimus,
His style at length if thou would'st know,
Thou must go look the canon law,
Both in the sixth of Clementine,
His stately style there may be seen,
There thou shalt find, read if thou can,
How he is neither God nor man.

C. What is he then, by your judgment ?

E. Said he : Methinks him different,
Far from our sovereign Lord Jesus,
And to his kind contrarious ;
For Christ was natural God and man.

C. If he be neither, what is he than ?

E. The canon law, my son, said he,
That question will declare to thee,
It doth transcend my rude engine,
His sanctitude for to define ;
Or to show the authority,
Pertaining to his majesty,
So great a prince where shalt thou find,
That spiritually may loose or bind ;
Nor by whom sins are forgiven,
Be they with his disciples thriven ?
Whomever he binds with his might,
They bounden are in God's sight :
Whomever he looses on earth here down
Are loosed by God in his region.
As he is prince of purgatory,
Delivering souls from pain to glory :
Of that dark dungeon, withouten doubt,
Whome'er he pleaseth he takes out.
Our secret sins every year,
We must show to some priest or frier,
And take their absolution,
Or else get no remission :

So by this did they clearly ken,
The secrets of all secular men.
Their secrets we know not at all,
Thus we are to them bound and thral:
Whate'er their ministers commands
Must be obey'd without demands.
Wherefore, my son, I say to thee,
This is a marvellous monarchy,
Which hath power imperial,
Both of the body and the soul.

C. Father, said I, declare to me
Who did begin this monarchie?

E. Said he, Christ Jesus, God and man,
That empire graciously began,
Not by fire, nor by the sword,
But by the virtue of his word,
And left into his testament
Many a devote document,
With his successors to be used,
Though many of them be now abused;
For Peter and Paul, with all the rest
Of their brethren, made manifest
The law of God with true intent,
Teaching the Old and New Testament.
They led their lives in poverty,
Devotion and true humility.

As did their Master Christ Jesus,
And were not half so glorious
As their successors now in Rome,
Empyring o'er all christendom.
After the death of Peter and Paul,
And of Christ's true disciples all,
Their successors within few years,
As at more length the story bears,
Light cruelly came to the height,
From spiritual life to temporal right.

C. Father, ere we pass further more,
When did begin their temporal glore?

E. My son, said he, thou'lt understand,
Ere e'er a Pope got any land,
Two and thirty great Popes of Rome,
Receiv'd the crown of martyrdom;

But

But not the threefold diadem.
To wear three crowns they thought great shame,
Till Sylvester the confessor,
From Constantine the emperor,
Receiv'd the realm of Italy,
Right so of Rome the great city,
That was the root of their riches,
Then sprang the well of wealthiness,
When that the Pope was made a king,
All princes bow'd at his bidding.
This act was done withoutten wear,
From Christ's death three hundred year.
Then lady Sensuality,
Took lodging in that great city,
Where she tinsyne hath done remain,
As their own lady soveraign.
There kings into all nations,
Made prielts great foundations:
They thought great merit and honour,
To counterfeit the emperor;
As did David of Scotland king,
The which did found during his reign,
Fifteen abbeys with temporal lands,
Withoutten tithes and offerands:
By whose holy simplicity,
He left the crown in poverty.
Now have I shown thee, as I can,
How this temporal empire began,
Ascending up ay 'gree by 'gree
Above the emperor's majesty:
So when they got among their hands,
Of Italy all the emperor's lands,
After that into each cuntry
Sprang up their temporality,
With such great riches and such rent,
That they 'gan to be negligent,
In making miquisration
To Christ's true congregation,
And took no more pain in their preaching,
And far less travel in their teaching:
Changing their spirituality
In temporal sensuality.

C. Father, think ye that they are sure,
That their empire shall long endure ?

E. Appearantly it may be kend,
Said he, their glore shall heaven end :
mean their temporal monarchy,
shall turn into humility :

Through God's word, without debate,
They shall turn to their first estate,
as in Daniel's prophecy appears,
Thereto shall not be many years,
Albeit Christ's faith shall never fail,
but more and more it shall prevail,
though Christ's true congregation
suffers great tribulation.

C. Father, said I, by what reason,
think ye their empire should come down,
considering their pre-eminence ?

E. Said he, for disobedience,
breaking the commandment
Which Christ left in his testament,
sing their own tradition,
contrair Christ's institution :
for Christ in his last convention,
the day of his ascension,
to his disciples gave command,
that they should pass to every land,
to teach and preach with true intent,
his law and his commandement,
no other office he to them gave ;
he did not bid them seek or crave,
corps, presents, nor offerands,
nor yet lordships, nor temporal lands :
but now it may be heard and seen,
both with thine ears, and eke thine een,
how prelates now in every land
take little cure of Christ's command ;
neither into their deeds nor saws ;
neglecting their own canon laws ;
sing themselves contrarious,
for the most part to Christ Jesus.
Christ thought no shame to be a preacher,
and to all people of truth a teacher :

K

A pope,

A pope, a bishop, a cardinal,
 To teach and preach will not be thrall.
 They send forth friers to teach for them,
 Which makes the people mock them for shame,
 Christ would not be a temporal king,
 Richly into no realm to reign,
 But fled temporal authority,
 As in the scripture thou may'st see,
 All men may know how popes reigns
 In dignity above all kings,
 As well of temporality,
 As into spirituality.
 Thou may'st see by experience,
 The pope's princely pre-eminence,
 In chronicles if thou list to look,
 How Carion writes in his book,
 A notable narration,
 The year of our salvation,
 Eleven hundred and six and fifty,
 Pope Alexander presumptuously,
 Which was the third pope of that name,
 Frederick the emperor he did defame,
 In Venice that triumphant town,
 That noble emperor he caus'd lay down
 Upon his womb with shame and lack,
 Then trod his feet upon his neck,
 In token of obedience :
 There he shews his pre-eminence,
 And caus'd his clergy for to sing
 These words hereafter following ;
Super aspidem et basiliscum ambulabis,
Et conculcabis leonem et draconem.
 Thou shalt walk upon the adder and cocatrice,
 And thou shalt tread down the lion and dragon.
 Then said the humble emperor,
 I do to Peter this honour.
 The pope answerd with words wroth,
 Thou shalt me honour and Peter both.
 Christ for to shew his humble spirit,
 Did wash his poor disciples feet :
 The pope's holiness, I wis,
 Will suffer kings their feet to kiss.

That is

Birds had their nests, and tods their dens,
 But Christ Jesus Saver of men,
 On earth had not a penny-bread,
 Whereon he might repose his head :
 Albeit the pope's excellence
 Hath castles of magnificence :
 Abbots, bishops, cardinals,
 Have pleasant palaces royals,
 Like paradise all these pleasant places,
 Wanting no pleasure of their faces,
 John, Andrew, James, Peter nor Paul,
 Had few houses among them all :
 From time they knew the verity,
 They had condemn all prosperity :
 And were right heartily content
 Of meat and drink, and abuliment.
 To save mankind that was forlorn,
 Christ bare a cruel crown of thorn.
 The pope three crowns for the nons,
 Of gold, powder'd with precious stones ;
 Of gold and silver, I am sure,
 Christ Jesus took but little cure,
 And left not when he yeild the sp'rit
 To buy himself a winding sheet :
 But his successor good pope John,
 When he deceased in Avignon,
 He left behind him a treasure,
 Of gold and silver great measure,
 By a just computation,
 Well five and twenty million,
 As doth endite Palmerus :
 Read him, and thou shalt find it thus.
 Christ's disciples were well known,
 Through virtue which was to them shewn ;
 But 'specially fervent charity,
 Great patience and humility.
 The pope's flocks in all regions,
 Are best known by their clipped crowns.
 Christ he did honour matrimony
 Into Cana of Galilee.
 Where he by his power divine,
 Did turn the water into wine :

And eke he chus'd some married men
To be his servants, as ye ken.
And Peter during all his life,
He thought no sin to have a wife.
Ye shall not find in no passage,
Where Christ forbiddeth marriage,
But lawful for each man to marry
Which lacks the gift of chastity.
The Pope hath made the contrair laws
In his kingdom, as all men knows :
None of his priests dar marry wives,
Under the pain even of their lives :
Though they had concubins fifteen,
Into that case they are o'erseen,
What chastity they keep in Rome,
Is well known o'er all Christendom.

Christ did shew his obedience,
Unto the emperor's excellence,
And caused Peter for to pay
Tribute to Cæsar for them tway.
Paul bids us be obedient
To kings as the most excellent :
The contrair did pope Celestin,
When that his sanctitude screen
Did crown Hendry the emperor,
I think he did him small honour,
For with his hand he did him crown,
Then with his feet the crown cast down,
Saying, I have authority
Men to exalt to dignity,
And to make emperors and kings,
And then deprive them of their reigns.
Peter by mine opinion,
Did never use such dominion :
Apparently by my judgment,
This pope read ne'er the New Testament :
If he had learned at that lore,
He had refused such vain-glore ;
As Barnabas, Peter and Paul,
And right so Christ's disciples all.
The good captain Cornelius,
When saint Peter came to his house,

To worship him fell at his feet ;
 But Saint Peter with humble sp'rit,
 Did rise him up with diligence,
 And did refuse such reverence.
 Right so saint John the evangelist,
 The angel's feet he would have kist,
 And he refused such honour,
 Saying, I am but servitor,
 And eke thy fellow and thy brother :
 Give glory to God, and to none other.
 And likewise Barnabas and Paul,
 Such honour did refuse at all,
 In Lystra where they wrought great works :
 The priests of Jupiter and his clerks,
 And all the people with their advice,
 Would have made to them sacrifice ;
 Of which they were so discontent,
 That they their cloathing rave and rent,
 And Paul among them rudely ran,
 Saying, I am a mortal man :
 Give glore to God of kings King,
 That made heaven, earth, and every thing.
 Since Peter and John vain-glore refus'd ?
 With popes why should vain-glore be us'd ?
 Peter, Andrew, John, James, and Paul,
 And Christ's true disciples all,
 By God's word their faith defended ;
 To burn and scald they ne'er pretended.
 The pope defends his traditions,
 By flaming fire without remissions :
 Albeit men break the law divine,
 They are not put to so great pine,
 For whoredom, nor idolatry,
 For incest, nor adultery ;
 Or when young virgins are defloor'd,
 For such things men are not abhor'd :
 But who that eats flesh into Lent,
 Are terribly put to torment ;
 And if a priest happen to marry,
 They do him banish, curse and wary,
 Though it be not against the law
 Of God, as men may clearly know.

Between these two what difference been,
 By faithful folk it may be seen.
 Such antitheses many mo,
 I might declare, which I let go :
 But give me leave for to compile,
 Of each order the stately stile ;
 The silly nuns will think great shame,
 Except they called be, madam ;
 The poor priest thinks he gets no right,
 Be he not stiled like a knight,
 And called, Sir, before his name,
 As Sir Thomas, and Sir William.
 All monks, as ye may hear and see,
 Are called deans for dignity ;
 Albeit his mother milk the cow,
 He must be called dean Andrew,
 Dean Peter, dean Paul, dean Robert :
 With Christ they take a painful part,
 With double clothing from the cold,
 Eating and drinking when they would :
 With curious countring in the queer ;
 God knows if they buy heav'n full dear,
 My lord abbet right reverent,
 Ay marshall'd upmost at the table :
 My lord bishop right reverent,
 Sits above earls in parliament.
 And cardinals during their reigns,
 Fellows to princes and to kings ;
 The pope exalted in honour,
 Above the potent emperor.
 The proud parson I think truly,
 He leads his life right lustily ;
 For why he hath no other pine,
 But take the tythes and spend them syne ;
 But he as oblig'd by reason
 To preach unto his parishon ;
 Though they lack preaching seventeen ~~times~~ year,
 He will not lack a peck of bear :
 Some person hath at his command
 The wanton wenches of the land :
 Als they have great prerogatives,
 That they may part ay with their wives,

without divorce or summoning,
then take another without wedding.
Some would think it a lusty life,
when he lists to change a wife,
and take another of more beauty ;
but seculars lack that liberty,
the which are bound in marriage.
But they like rams into their rage,
spilled, run among the ewes ;
as long as nature in them grows ;
and eke the vicar, as I trow,
will not fail to take a cow,
and upmost cloth, though babes them ban,
from a poor silly husband-man,
when that he lieth for to die,
leaving small children two or three ;
that hath three kine withoutten ma,
the vicar must have one of tha,
with the grey cloke that liaps the bed,
beit that he be poorly cled :
and if his wife die on the morn,
though all the babes should be forlorn,
the other cow he cleeks away,
with the poor coat of raploch gray ;
and if within two years or three,
the eldest child happen to die,
of the third cow he will be sure.
When he them hath all under cure,
and father and mother both are dead,
he must the babes without remead :
they hold the corps at the kirk-stile,
and there it must remain a while,
till they get sufficient soverty,
for their church right and duty.
When comes to the land lord perforce,
and cleeks to him an hired horse.
For labourers would these laws were down,
which never sounded was by reason.
Heard them say under confession,
that law was brother to oppression.
My son, I have shewn as I can,
how the fifth monarchy began,

Whose

Whose great empire for to report
At length the time been all too short.

A short description of the court of Rome.

FATHER, said I, what rule keep they in Rome,
Which hath spiritual dominion,
And monarchy above all Christendom?
Shew me, I make you supplication.

E. My son, would I make true narration,
Said he, to Peter and Paul tho' they succeed,
I think they prove not that into their deed.

For Peter, Andrew and John, were fishers fine:
Of men and women to the Christian faith:
But they have spread their net with hook and line,
On rents, riches, gold and other graith:
Such fishing to neglect they will be laith,
For why they have fished overthart strands,
A great part truly of all temporal lands,

With the tenth part of all goods moveable,
For the upholding of their dignities:
So been their fishing very profitable,
On the dry land as well as on the seas:
Their berry water they spread o'er all countries,
And with their hose-net daily drawn to Rome,
The most fine gold that is in Christendom.

I dare well say, within this fifty years,
Rome hath received forth of this region,
For bulls and benefices which they buy full dear,
That might full well have payed a king's ransom.
But were I worthy for to wear a crown,
Priests should no more our substance to consume.
Sending yearly so great riches to Rome.

Into their tramel-net they fang'd a fish
More than a whale, worthy of memory,
Of whom they had many a dainty dish,
By which they are exalted to great glory,
That marvellous monster called Purgatory:
Albeit to us it be not amiable,
It hath to them been very profitable.

Let they that fruitful fish escape their net,
 For which they have so great commodities :
 A more fat fish I trust they shall not get,
 Tho' they should search out thro' the ocean seas :
 Adieu, the daily dolorous dirigies.
 Silly poor priests may sing with hearts full sorry,
 Lack they that painful palace Purgatory.
 Farewell monkry, with chanon, nun and frier,
 Alas, they will be lightlied in all lands.
 Cows will no more be known in church or queer,
 Let they that fruitful fish escape their hands.
 I counsel you to bind him fast in bands,
 For Peter, Andrew, nor John, could ne'er get
 So profitable fish into their net,

Their merchandise into all nations,
 As printed lead, their wax, and their parchment,
 Their pardons and their dispensations,
 They do exceed some temporal prince's rent,
 In such traffic they are not negligent :
 Of benefice they make great merchandise,
 Through Simony, which they hold little vice.

Christ did command Peter to feed his sheep,
 And so he did feed them full tenderly ;
 Of that command they take but little keep,
 But Christ's sheep they spoil piteously,
 And with the wool they clothe them curiously
 Like greedy wolves they take of them their food,
 They eat the flesh and drink both milk and blood.

For their office, they serve but little hire ;
 I think such pastors are not worth to prise,
 Which cannot guide their sheep about the mire,
 They are so busy in their merchandise :
 Though Peter was porter of paradise,
 That pleasant passage craftily they close,
 Through them right few gets entress, I suppose.

Christ Jesus said, as Matthew doth report,
 Wo be to scribes and to Pharisiace,
 The which did close of paradise the port :
 Of them we have the same experience,
 To enter there they make small diligence,
 They take such care of temporal business,
 Right so from us they stop the plain entress.

The spiritual keys that Christ to Peter gave,
 Their colour with smoke and rust are faded :
 Unexercis'd they hold them in their neeve :
 Of that office they serve to be derided,
 With God's word, except that they amend it,
 Opening the port which long time had been closed,
 That we may enter them, and be rejoiced,

Contrair to Christ's institution,
 To them that die in habit of a frier,
 Rome hath them granted full remission,
 To pass to heaven straightway withoutten wear,
 Which been in Scotland used many a year.
 Is there such virtue in a frier's hood,
 I think in vain Christ Jesus shed his blood.
 Would God, the pope who hath pre-eminence.
 With advice of his councils general,
 That they would make their debtful diligence,
 That Christ's laws might be kept over all,
 And truly preached both to great and small :
 And give to them spiritual authority,
 Which can perfectly shew forth the verity.

Who cannot preach a priest should not be named,
 As may be proved by the law divine :
 And by the canon law they are defamed.
 That takes priest-hood but only to that fine ;
 To all virtue they should their hearts incline,
 In special to preach with true intents,
 And minister the needful sacraments.

As for their monks, their canons and their friers,
 And lusty ladies of religion,
 I know not whereunto their office effeirs :
 But men may see their great abusion ;
 They are not like, into conclusion,
 Neither into their words, nor by their warks,
 To the apostles, prophets, nor patriarchs.

If presently these prelates cannot preach.
 Then let each bishop have a suffragan.
 Of successor who can the people teach,
 On their expences yearly to remain,
 To cause the people from their vice refrain :
 And when a prelate happens to decease,
 Then put a perfect preacher in his place.

Do they not so, on them shall ly the charge,
Giving unable men authority,
As who would make a steers-man to a barge,
Of one blind born, which can no danger see;
If that ship drown, forsooth I say for me,
Who gave the steers-man such commissions,
Should of the ship make restitution.

The human law that are contrarious,
And not conforming to the law divine,
They should expell, and hold them odious,
When they percive them come to no good fine,
Invented but for sensual mens engine;
As that law which forbiddeth marriage,
Causing young clerks burn into lust's rage.

Full hard it is chastity to observe,
Without great grace and abstinence.
Into our flesh ay reigneth till we starve,
That first original sin, concupiscence,
Which we through Adam's disobedience
Have done incur, and shall endure for ever.
Till that our soul and body death dissever.

Wherefore made God of marriage the band
In paradise, as scripture doth record.
In Galilee right so I understand,
Was marriage honoured by Christ our Lord:
Old law and new thereto they do concord.
I think, for me, better that they had sleept,
Than to have made a law, and never kepted.

Took not Christ Jesus his humanity
Of a virgin in marriage contracted,
And of her flesh clad his divinity?
Why have they done this blessed bond dejected
In their kingdom? would God it were corrected,
That young prelates might marry lusty wives,
And not in sensual lust to lead their lives.

Did not Christ chuse of honest married men
As well as they had kepted chastity,
For to be his disciples, as ye ken,
As in the scripture clearly thou may'st see?
They kepted still their wives with honesty:
As Peter and his spoused brethren all,
Observed chastity matrimonial.

How

How some should rise in the latter age,
 That far from the true faith should depart and fall,
 And some forbid the bond of marriage.
 Als thou shalt find into that same passage,
 They shall command from meats to abstain,
 Which God create his people to sustain.

But since the pope, our spiritual prince and king,
 He doth o'ersee such vices manifest,
 And in his kingdom suffers for to reign,
 The men by whom the verity is suppress :
 I excuse not himself more than the rest.
 Alas, how should we members be well used,
 When thus our spiritual heads are abused !

That famous ancient doctor Avicen,
 Says, When ill rheum descendeth from the head,
 Into the members genders meekle pain,
 Except there be made hastily remead,
 When the cold humour doth therefrom proceed,
 In sinews it causeth arthritica,
 Right so into the hands Chiragra.

Of maladies it genders many mo,
 Except men get some sovereign preserve.
 As in his thing *Seratica passio*,
 And in the breast sometimes the strong caterve,
 Which causeth men right hastily to starve :
 And Podagra right difficile for to cure
 In mens feet, which long time doth endure.

So to this most triumphant court of Rome,
 This similitude I may full well compare,
 Which hath been heir-ship o'er all Christendom,
 And to the world an evil examplar,
 That sometimes was lead-star and luminar,
 And the most sapient seat of sanctitude,
 And now, alas ! bare of beautitude.

Their kingdom may be called Babylon,
 Which sometimes was a bright Jerusalem,
 As plainly meaneth the apostle John.
 Their most famous city hath lost the fame :
 Inhabiters thereof their noble name.

For why they have of saints the habitacle,
 To Simon Magus made a tabernacle.

A horrible vail of every kind of vice,

A loathy

A loathy loch of stinking lechery,
A cursed cave, corrupted with covetice,
Border'd about with pride and Simony;
Some say, a cistern full of Sodomy:
Whose vice in special, if I would declare,
It were enough for to perturb the air.

In truth the whole Christian religion,
Through them is scandalized and offended:
It cannot fail, but their abusion,
Before the throne of God it is ascended.

Dread, but doubt, except that they amend it,
The plagues of John his Revelation,
Shall fall upon their generation.

O Lord, who hast the heart of every king
Into thine hand, I make thee supplication,
Convert that court, that of thy grace benign,
They would make general reformation
Among themselves in every nation,
That they may be an holy exemplar
To us thy poor laick common popular.

Hungred, alas! for want of sp'ritual food,
Because from us is hid the verity:
O prince, that shed for us thy precious blood,
Kindle in us the fire of charity,
And save us from eternal misery,
Now labouring in thy church militant,
That we may come to thy church triumphant.

+++++

The Fourth BOOK.

Making mention of the Death of Antichrist, of the
General Judgment, &c. With an Exhortation by
EXPERIENCE to the COURTEOUR.

P RUDENT father Experience,
Since you of your benevolence,
Hath caused me for to consider,
How worldly pomp and glore been slider,

By divers stories miserable,
Which to rehearse been lamentable,
Yet ere she pass out of this vale,
I pray you give me your counsel,
What shall I do in time coming,
To have the glorie everlasting?

E. My son, said he, set thine intent
To keep the Lord's commandement :
And press thee not to climb o'er high
To no worldly authorly.

Who in this world do most rejoice,
Are fardest ay from their purpose.
Wouldst thou leave worldly vanities.

And think on four extremities,
Which are to come, and that shortly,
Thou wouldst never sin wilfully :

Print these four in thy memory,
Death, the hell, and heav'n's glory,
And extreme judgment general,
Where thou must render a count of all :

Thou shalt not fail to be content,
Of quiet life and sober rent,
Considering no man can be sure
In earth one hour for to endure :

So all worldly prosperity
Is mixed with great misery,

Were thou emperor of Asia,
King of Europe and Africa,

Great dominator of the sea :

And though the heavens did thee obey,

All fishes swimming in the strand,

All beasts and fowls at thy command ;

Concluding thou wert king o'er all,

Under the heavens imperial,

In that most high authority,

Thou shouldst find least tranquillity.

Example of king Solomon,

More precious life had never none ;

Such riches with so great pleasure,

Had never king nor emperor,

With most profound intelligence,

And super-excellent sapience,

His pleasant habitations,
 Preceded other nations.
 Gardens and parks for harts and hinds,
 Stanks with fishes of divers kinds;
 Most profound masters of music,
 That in the world was none them like;
 Such treasure of gold and precious stones,
 In earth had never king at once.
 He had seven hundred lusty queens,
 And three hundred fair concubines;
 In earth there was nothing pleasant
 Contrarious to his command:
 Yet all his great prosperity,
 He thought it vain and vanity,
 And never found repose compleat,
 Without affliction of the sp'ri.

G. Father, said I, it marvels me,
 He having such prosperity,
 With so great riches above measure,
 He had not infinite pleasure.

E. My son, said he, if thou wouldst know,
 The verity I shall thee show:
 There is no worldly thing at all,
 May satisfy a man's saul;
 For it is so insatiable,
 That heaven and earth may not be able
 A soul alone for to content,
 Till it see God Omnipotent.
 Was never none, nor never shall be
 Sate, that sight till that he see.
 Wherefore, my son, set not thy cure,
 In earth where nothing can be sure,
 Except the death allanerly,
 Which follows men continually:
 Therefore, my son, remember thee,
 Within short time that thou must die,
 Not knowing when, how, or in what place,
 But as it pleaseth the King of Grace.

OF DEATH.

O F miseries most miserable,
 Is death, and most abominable:

The dreadful dragon with his darts,
 Ay ready for to pearce the hearts
 Of every creature on life :
 Contrair whose strength may no man strive,
 Of dolent death this sore sentence,
 Was given through disobedience
 Of our parents ; alas ! therefore,
 As I have done declare before,
 How they and their posterity,
 Were all condemned for to dy.
 Albeit the flesh to death be thral,
 God hath the soul made immortal,
 And so of his benignity,
 Hath mixt his justice with mercy :
 Therefore call to remembrance,
 Of this false world the variance,
 How we like pilgrims even and morrow,
 Are travelling through this vale of sorrow,
 Sometime in vain prosperity,
 And sometime in great misery.
 Sometime in blis sometime in bail
 Sometime right sick, and sometime hail.
 Sometime full rich, and sometime poor ;
 Wherefore, my son, take little cure,
 Neither of great prosperity,
 Nor yet of greater misery ;
 But pleasant life, and hard mischance,
 Ponder them both in one balance,
 Considering none other authority :
 Riches, wisdom, nor dignity,
 Empire of realms, beauty, nor strength,
 May not one day our lives length :
 Since we are sure that we must die,
 Farewell all vain felicity.
 Greatly it doth perturb my mind,
 Of dolent death the divers kind :
 Though death to every man resorts,
 Yet strikes he into sundry sorts ;
 Some by hot fevers violence,
 Some by contagious pestilence.
 Some by justice execution,
 Been put to death without remission,

Some hanged, some do lose their heads,
 Some hurt, some foddren into leads:
 And some for their unlawful acts
 Are rent and riven on the racks;
 Some are dissolved by poison,
 Some in night are murder'd down;
 Some falls into phrenesy,
 Some dies into hydropisy.
 And other strange infirmities
 Wherein many a thousand diēs,
 Which human nature doth abhor;
 As in the gout, gravel and gore,
 Some in the flux and fever quartan,
 But ay the hour of death's uncertain.
 Some are dissolved suddenly,
 By catbarre or apoplexy,
 Some do destroy theirseif, and also
 As Hannibal and wise Cato.
 By thunder death doth some consume,
 As he did the third king of Rome,
 Called Tullus Hostilius,
 As writeth great Valerius;
 For he and his household at once,
 Were burnt by thunder, flesh, and bones.
 Some dieth by extreme excess
 Of joy, as Valerio doth expresse,
 Some by extreme melancholy,
 Will die but other malady.
 In chronicles thou may'st well ken,
 How many hundred thousand men
 Are slain since first the world began
 In battle, and how many a man
 Upon the seas do lose their lives,
 When that ships upon the rocks-rives;
 Though some die naturally through age,
 Far more die raving in a rage.
 Happy is he the which hath space,
 At his last hour to cry for grace.
 Albeit death be abominable,
 I think it should be comfortable
 To them of the faithful number,
 For they depart from care and camber,

From trouble, travel, sturt, and strife,
 To joy and everlasting life.
 Polidorus Virgilius,
 To that effect he writeth thus :
 In Thrace, When any child was born,
 Their kin and friends was them before,
 With dolent lamentation,
 For the great tribulation,
 Calamity, cumber and cure,
 That they on earth are to endure ;
 But at their death and burying,
 They make great joy and banquetting,
 That they have past from misery,
 To rest the great felicity.
 Since death been final conclusion,
 What avails worldly provision,
 When wisdom may not countermand,
 Nor strength the stout may not gainstand,
 Ten thousand millions of treasure,
 May not prolong thy life one hour ;
 After whose dolent departing,
 Thy spirit shall but tarrying,
 Straightway to joy inestimable,
 Or to strong pain intolerable,
 Thy vile corrupted carion,
 Shall turn to putrifaction,
 And so remain in powder small,
 Unto the judgment general.

A short Description of the Antichrist.

SAID I, Father, I hear men say,
 That there shall rise before that day,
 Which ye call general judgment,
 A wicked man from satan sent,
 And contrary the law of Christ,
 Called the cruel Antichrist ;
 And some says, that mischievous man
 Descend shall of the tribe of Dan,
 That should be born in Babylon,
 The which deceive shall many one,

Infidels shall of every art,
With that false prophet take a part :
And how Enoch and Elias,
Shall preach against that false Messias :
But finally his false doctrine,
And he, shall be put to ruin ;
But neither by the fire nor sword,
But by the virtue of God's word :
And if this be of verity,
The sooth I pray you shew to me ?

E. My son, said he, as writeth John,
There shall not be a man alone,
Having that name in special ;
But Antichrists in general
Have been, and now are many one ;
And right so in the time of John,
Were Antichrists as himself says,
As presently now in these days,
Are right many withoutten doubt,
Were their false laws well fought out :
Who was a greater Antichrist,
And more contrarious to Christ,
Than the false prophet Mahomet,
Which his curst laws made so sweet ?
In Turkey yet they are observ'd,
Where through the hell he hath deserv'd,
All Turkey, Saracens and Jews,
That in the Son of God not trows,
Are Antichrists I thee declare,
Because to Christ they are contrair,
Daniel says in his prophecies,
That after these great monarchies
Shall rise a marvellous potent king
Which with a shameful face shall reign,
Mighty and wise in dark speakings.
And prosperous in all pleasant things :
Through his falshood and craftiness,
He shall flow into wealhiness,
The godly people he shall noy
By cruel death, and them destroy ;
The King of kings shall him gainstand,
Then be destroyed withoutten hand.

Paul says, before the Lord's coming,
 That there shall be a departing,
 And that man of iniquity,
 To all men he shall open be;
 Which shall sit on the holy seat,
 Contrary God to make debate;
 But that son of perdition
 Shall be put to confusion,
 By power of the Holy Sp'rit,
 When he his time hath done compleat.
 Believe not that in time coming,
 A greater Antichrist shall reign
 Than there hath been, and presently
 Are now, as clerks can espy:
 Therefore my will is that thou know,
 Wha'e'er they be that make the law,
 Though they be called Christian men,
 By natural reason thou may'st ken,
 Be they never of so great valor,
 Pope, cardinal, king, or emperor,
 Extolling their traditions
 Above Christ's institutions,
 Making laws contrair to Christ,
 He is a very Antichrist.
 And who doth fortify or defend
 Such law, I make it to the kend,
 Be he a pope, emperor, king, or queen,
 Great sorrow shall on him be seen
 At Christ his extreme judgment,
 Except in time they do repent.

A short Remembrance of the most terrible day
 Judgment.

C. **F**ATHER, said I with your licence,
 Since you have such experience,
 Yet one thing at you would I speare,
 When shall this dreadful day appear,
 Which you call judgment general,
 What things before that day shall fall?
 Where shall appear that dreadful judge?
 Or how may faulters get refuge?

E. Said he, As to thy first question,
I can make no solution,
Wherefore perturb not thine intent,
To know the day, hour, or moment;
To God alone the day is known,
Which never was to angels shewn:
Albeit by divers conjectures,
And principal expositures,
Of Daniel and his prophecy,
And by the sentence of Elie,
Which have declared as they can,
How long is't since the world began;
And for to shew have done their cure,
How long they trust it shall endure;
And eke how many ages been,
As in their works it may be seen.
But to declare these questions,
There are divers opinions,
Some writers have the world divided
In six ages, as been decided,
Into *Fasciculis temporum*,
And *Chronica chronicorum*;
And by the sentence Elie
The world divided is in three,
As cunning master Carion,
Hath made plain exposition,
How Elie says withouten wears,
The world shall last six thousand years:
Of whom I follow the sentence,
And let the other books go hence,
From the creation of Adam,
Two thousand years to Abraham,
From Abraham, by this narration,
To Christ his incarnation,
Right so hath been two thousand years,
As by their prophecies appears:
From Christ, as they make to us kend,
Two thousand years to the world's end,
The which are by-gone, as I ween,
A thousand, six hundred ten, and thirteen,
And so remains to come but wear,
Three hundred threescore and eighteen year,

An d

And then the God Omnipotent,
 Shall come to his great judgment.
 Christ says, the time shall be made short,
 As Matthew plainly doth report,
 That for the worlds iniquity,
 The latter time shall short'ned be;
 For pleasure of the chosen number,
 That they may pass from care and cumber.
 So by this count it may be kend,
 The world is drawing near an end:
 For legions are come, no doubt,
 Of Antichrists were they sought ou
 And many tokens do appear,
 As after shortly thou shalt hear
 How that Saint Jerome doth indite,
 That he hath read in Hebrew write,
 Of fifteen things in special,
 Before that judgment general:
 Of some of them I take no cure,
 Which I find not in the scripture.
 A part of them though I declare,
 First, I will to the scripture fare:
 Christ says, before that day of doom,
 There shall be signs in sun and moon;
 The sun shall hide his beams bright,
 So that the moon shall give no light:
 The glistering stars by mens judgment,
 Shall fall forth of the firmament.

Of these signs ere we further gone,
 Some mortal sense we will expone,
 As cunning clerks have oft declar'd,
 And have the sun and moon compar'd,
 The sun to the state spiritual,
 The moon to princes temporal.
 Right so the stars they do compare,
 To laick common popular.
 The moon and stars have no light,
 But the reflex of Phœbus bright;
 So when the sun of light is dark,
 • The moon and stars must needs be mirk:
 Right so when pastors spirituals,
 Popes, bishops, and cardinals,

In their beginning shews great light,
 The temporal state was ruled right :
 But now alas ! it is not so ;
 Their shining lamps been long ago,
 Their rarious beams are turn'd to reek,
 For now in earth nothing they seek,
 Except riches and dignity,
 Following their sensuality.
 Many prelates are now reignand ;
 The which no more do understand
 What doth pertain to their office,
 Than they can kindle fire with ice.
 Wo be to popes, I say for me,
 That suffers such enormity,
 That ignorant worldly creatures
 Should in the church have any cures.
 No marvel thought the people slide,
 When they have blind men to their guide :
 For a prelate that cannot preach,
 Nor God's law to people teach,
 Esay compares them in his wark,
 To a dumb dog that cannot bark :
 And Christ him calleth in his grief,
 Most like a murderer or thief.
 The cunning Doctor Augustine,
 To wolves and devils doth them define.
 The canon law doth them defame,
 That of a prelate bears the name,
 And will not preach the divine laws,
 As the decrees plainly shaws.
 But those that have authority,
 To provide spiritual dignity,
 Might, if they pleased to take pain,
 Cause them light all their lamps again ;
 But ne'er, alas ! that is not done,
 So dark'ned been both sun and moon.
 Were kings lives well declared,
 The which are to the moon compared,
 Men might consider their estate,
 From charity degenerate,
 I think they should think meilde shame
 Of Christ for to take their surname :

They

They live not like to Christians,
 But more like Turks or Pagans.
 Turks contrair Turks make little wear,
 But Christian princes take no fear,
 Which should agree as brother with brother;
 But now each one dings down another:
 I know no reasonable cause wherefore,
 Except pride, covetice, and vain-glore:
 The emperor moves his ordinance
 Contrair the potent king of France,
 And France right so with great rigour,
 Contrair his friend the emperor;
 And right so France against England,
 And England against Scotland,
 And eke the Scots with all their might,
 Do fight for to defend their right.
 Between the realms of Albion,
 Where battles have been many one,
 Can be made no affinity,
 Nor yet no consanguinity:
 Nor by no way they can consider,
 That they may have no peace together:
 I dread these wars make no ending,
 Till they be both under one king.
 Though Christ the fovereign king of grace,
 Left in his testament love and peace,
 Our kings from war will not refrain,
 Till there be many a thousand slain:
 Great damage made by sea and land,
 As all the world may understand.

G. Father, I think that temporal kings
 May fight for to defend their reigns;
 For I have seen the spiritual state
 Make war, their rights for to debate.
 I saw Pope Julius manfully,
 Pass to the field triumphantly,
 With a right awful ordinance,
 Contrair Lewis the king of France;
 And for to do him more despite,
 He did his region interdite.

E. My son, said he, as I suppose,
 That belongs well to our purpose.

low sun and moon are both denude,
 of light, as clerks do conclude :
 comparing them, as you heard tell,
 to spiritual state and temporal.
 And common people have despaired,
 Which to the stars have been compared.
 Sick people follow ay their heads,
 And specially into their deeds,
 The most part of religion
 been turned to abusion.

That doth avail religious weeds,
 When they are contrair to their deeds.
 That holiness is there within
 wolf clad in a wedder's skin ?
 So by these tokens doth appear,
 The day of judgment draweth near.

Now let us leave this mortal sence,
 proceeding to our purpose hence,
 And of this matter speak no more,
 beginning where we left before.

The scripture says, after these signs,
 shall be seen many marvellous things,
 Then shall rise tribulations

on earth, and great mutations,
 as well here under, as above,

When power of the heavens shall move,
 such cruel wars shall be ere than,
 As never since the world began :

The which shall cause great indigence,
 as dearth hunger and pestilence :

The horrible found of the sea,

The people shall perturb and flee ;

Jerome says, it shall rise on height

Above the mountain by mens sight :

But it shall not spread o'er the land,

But like a wall shall straight upstand,

Then settle down again so low,

That no man shall the waters know :

Great whales shall rumish, rout and rair,

Whose sound redound shall in the air,

All fish monsters marvellous,

shall cry with sounds odious,

M

That

That men shall wither on the eird,
And weeping wary shall their wierd,
With loud alas, and wail-away,
That e'er they liv'd to see that day,
And specially those that dwelling be,
Upon the the coasts of the sea.
Right so, as Jeromie concludes,
Shall be seen serlies on the floods:
The sea with moving marvelous,
Shall burn with flames furious:
Right so shall burn fountains and flood,
And herbs and trees shall sweet like blood.
Fowls shall fall out of the air,
Wild-beasts to the plain repair,
And in their manner make their moan,
Howling with many a grievly groan.
The bodies of the dead creatures,
Appear shall on their sepulchres:
Then shall both men, women and bairns,
Come crying forth of dark caverns,
Where they for dead were hid before,
With sighs and sobs, and heart full sore,
Wandring about as thy were wood,
Affamished for fault of food:
None may make other comforting,
But double grief and lamenting.
What may they do but weep and wonder,
When they see rocks shake all asunder,
Through trembling of earth and quaking,
Of sorrow then shall be no slaking.
They that are living in those days,
May tell of terrible affrays.
Then riches, rents, and great treasure,
That time may do them small pleasure;
But when such wonders do appear,
Men may be sure that day draws near.
The just men shall pass to the glore,
Unjust to pain for evermore.

C. Father, said I, we daily read
An article into our Creed,
Saying, that Christ Omnipotent,
Into that general judgment,

Shall judge both quick and dead also ;
Wherefore declare me ere I go,
If there shall any man or wife,
That day be founded upon life ?

E. Said he, as to that question,
I shall make sure solution :

The scripture plainly doth expone.

When all tokens are come and gone,
Yet many an hundred thousand men,

That self-same day shall be livand,

Albeit there shall no creature,
Neither of day nor hour be sure :

For Christ shall come so suddenly,

That no man shall the time espy,

As it was in the time of Noah,

When God did all the world destroy ;

Some in the field shall be laboring,

Some in the temple marrying,

Some before judges making plea,

And some men sailing on the sea :

Those that be on the field going,

Shall not return to their lodging :

Who been upon the house above,

Shall not have leisure to remove.

Two shall be in the mill grinding,

Which shall be taken without warning,

The one to everlasting glore,

The other lost for evermore.

Two shall be lying in one bed,

The one to pleasure shall be led,

The other shall be left alone,

Weeping with many a grievous grone.

And so, my son, thou may'st well trow,

The world shall be as it is now,

The people using business,

As holy scripture doth express.

Since no man knows the hour or day,

The scripture bids us watch and pray,

And for our sins be penitent

As Christ would come incontinent.

The Manner how Christ shall come to his Judgment

WHEN all those tokens are brought to an end,
 Then shall the Son of God descend !
 As fire-flaughts hastily glancing,
 Descend shall the great heavenly King,
 As Phœbus in the orient
 Lightneth in haste the occident,
 So pleasantly he shall appear,
 Among the heavenly clouds clear,
 With great power and majestie,
 Above the country of Indie ;
 As clerks have concluded hail,
 Direct above the lusty vale
 Of Josophat, and mount Olivet,
 All prophecy there shall be compleat,
 The angels of the orders nine,
 Environ shall the throne divine,
 With humble adoration,
 Making him ministration :
 In his presence there shall be born
 The sign of cross, and crown of thorn,
 Pilate and nails, scourges and spears,
 With every thing that did him dear,
 The time of his grim passion,
 And for our consolation,
 Appear shall in his hands and feet,
 And in his side the print compleat
 Of his five wounds precious,
 Shinning like rubies radious,
 To reprobats confusion:
 And for final conclusion,
 He sitting in his tribunal,
 With great power imperial,
 Then shall an angel blow a blast,
 Which shall make all the world agast,
 With hideous voice and vehement,
 ' Rise up dead folk, come to judgment.'
 With that all reasonable creature,
 That ever was formed by nature,

Shall suddenly rise up at once.
 Conjoin'd with soul, flesh blood and bones.
 That terrible trumpet, I hear tell,
 Shall be heard in heaven, earth and hell :
 Those that were drowned in the sea,
 That boisterous blast they shall obey.
 Wherever the body buried was,
 All shall be found into that place,
 Angels shall pass in the four airts
 Of earth, and bring them from all parts,
 And with an instant diligence,
 Present them to his excellence.
 Saint Jerome thought continually
 On this judgment so ardently ;
 He said, whether I eat or drink,
 Or wake, or sleep, forsooth I think,
 That terrible trumpet like a bell,
 So quickly in mine ears doth knell,
 As instantly as it were present :
 ' Rise up, dead folk, come to judgment.'
 If saint Jerome took such affray,
 Alas ! what shall we sinners say.
 All those that shall be found alive,
 Then shall immortal be belive :
 And in the twinkling of an eye,
 With fire they shall translated be,
 And never for to die again,
 As divine scripture sheweth plain :
 As ready both for pain and glore,
 As they which died long time before.
 Some authors say, they shall appear
 In age of three and thirty year,
 Whether they die young or old,
 Whose great number may not be told.
 That day shall not be mist one man,
 Which was born since the world began.
 The angels shall them separate
 As doth an herd, sheep from the goat,
 And those that be of Belial's band,
 Trembling upon the earth shall stand,
 On the left hand of that great Judge,
 But esperance to get refuge ;

But these that are predestinate,
Shall from the earth be elevate :
And that most happy company,
Shall ordered be triumphantly,
At the right hand of Christ our King,
High in the air with loud loving.
Full gloriously there shall compear,
More bright than Phœbus in his sphere.
The virgin Mary queen of queens,
With many a thousand of virgins.
The fathers of the Old Testament,
Which were to God obedient,
Father Adam shall them convoy,
With Abel, Seth, Enoch and Noah ;
Abraham with all his faithful warks,
With all the prudent patriarchis :
John the Baptist shall there compear,
The principal and last messenger,
Which came but half a year before
The coming of the king of glore,
Moses and Esais honorable,
With all true prophets venerable.
David with all the faithful kings,
Which virtuoussly did rule their reigns,
The noble chiftrain Josue,
With gentle Judas Maccabe,
With many a noble champion,
Which in their time with great renown
Manfully to their lives end,
The law of God they did defend.
With Eve that day shall be present,
The ladies of the Old Testament ;
Deborah, Adam's daughter dear,
With four most lusty ladies clear,
Which kept were in the ark with Noah.
Sara and Keturah with joy,
The which to Abraham wives been,
With good Rebecca there shall be seen.
The prudent wives of Israel,
Good Leah, and the fair Rachel,
With Judith, Hester and Susanna,
And the right sapient queen Seba.

There shall compear Peter and Paul,
 With Christ his good disciples all.
 Laurence and Steven with their blest hand,
 Of martyrs mo than ten thousand,
 Gregory, Ambrose and Angustin,
 With confessors, a triumphant train ;
 With saint Francis and Benedick,
 Saint Bernard, and saint Dominick,
 With small number of monks and friers,
 Of Carmelites and Cordeliers,
 That for the love of Christ only,
 Renounc'd the world unfeignedly :
 With Elizabeth and Anna,
 All good wives shall compear that day.
 The blest and holy Magdalen,
 That day before her sovereign,
 Right pleasantly he shall present,
 All sinners that were penitent,
 Which of their guilt here asked grace,
 In heaven with her shall have a place.
 But wo be to that bailful band,
 Which shall stand low at his left hand ;
 Wo then to kings and emperors,
 That were unrighteous conquerors,
 For their glorie and particular good,
 Caus'd shed so meikle sakeless blood,
 Both scepter, crown, and robe royal,
 That day they shall make count of all,
 And for their cruel tyranny,
 Shall punisht be perpetually.
 Ye lords and barons more and less,
 That your poor tenants did oppress,
 By great girsun and double mail,
 More than your lands were avail,
 With fore exorbitant carriage,
 With merchets of their marriage,
 Tormented both in peace and wear,
 With burdens more they can bear,
 Be they have payed to you their mail,
 And to the priest the tiends bail,
 And when the land again is sown,
 What rests behind I would were known,
 I trust

I trust, they and their poor household,
May tell of much hunger and cold,
Except ye have of them no pity,
I dread you shall get no mercy,
That day when Christ Omnipotent,
Comes to his general judgment.
Wo be to public oppressors,
To tyrants and to transgressors,
To murthcrers and common thieves,
That did not mend their great mischieves,
Fornicators and usurers,
Common public adulterers,
All perverse wicked heretics,
All false deceitful schismatics,
All shall be present in that place,
With many lamentable alas;
The curst Cain that ne'er was good,
With all shedders of sakeless blood,
Nimrod the founder of Babylon,
With false idolaters many one,
Ninus the king of Assyria,
With great dole shall compear that day,
Which first invented imagery,
Where through came great idolatry,
For making of that image Bell,
That day his hire shall be in hell.
The great oppressor Pharoah,
That tyrant emperor Nero,
Shall with them curst king Herod bring,
With many other careful king;
The cruel king Antiochus,
With the most furious Olisernus,
Great oppressors of Israel,
That day their hire shall be in hell.
With Judas shall compear a clan
Of false traitors to God and man,
There shall compear of every land,
With Ponce Pilate a bailful band
Of temporal and spiritual states,
False judges with their advocates.
There shall our senators of the session,
Of all their faults make clear confession,

There

There shall be seen the fraudfull failries,
 With sherriffs, provost, and of bailies :
 Officials with their consistory clerks,
 Shall make count of their wrongous warks,
 They and their perverse procutors,
 Oppressors both of rich and poors,
 Through dilatours full of false deceit,
 Which many one caus'd beg their meat,
 Great dole that day to judges been,
 That comes not with their conscience clean,
 That day shall pass by peremptors
 Without cautel, or dilators ;
 No *duplicandum* nor *triplicandum*,
 But shortly pass to *sententiandum*,
 Without continuations,
 Or any applications
 That sentence shall not be retreated,
 Nor with no man of law debated.
 Ye labourers of sea and lands,
 Perfect craftsmen and rich merchands,
 Leave your deceits and crafty wiles,
 Which silly simple folk beguiles ;
 Make recompence here as ye may,
 Remembring on that dreadful day.
 With Mahomet shall compear no doubt,
 Of Antichrists and hideous rout.
 Bishop Annas and Cajaphas,
 With them in company shall pass.
 The scriles and false pharisiens,
 Which wrought on Christ great violence,
 With many a Turk and Saracen,
 With great sorrow their shall be seen,
 Popes with their traditions,
 Contrair Christs institutions,
 With many a cowl and clipped crown,
 Which Christs laws hath beaten down :
 And would not suffer for to preach
 The verity, nor the people teach,
 But laick men put to great torment,
 Which used Christ his testament.
 All kings and queens there shall be kend,
 The which such laws do defend.

To that court shall come many one
Of that black byke of Babylon,
The innocent blood that day shall cry
A loud vengeance full piteously,
On these cruel bloody butchers
Of martyrs, prophes and preachers:
Some with the fire, some with the sword,
Wh'e'n plainly preached God his word,
That day they shall rewarded be,
Conform to their iniquity.
The Sodomites and Gomorrhance,
On whom God wrought so great vengeance,
With Corah, Dathan and Abiron,
With their assistants many one:
The holy scriptures will thee tell,
How they sank down all to the hell.
With Simon Magus shall resort,
Of proud priests a shameful sort,
The self-same day there shall be seen,
Many a cruel careful queen;
Queen Semiramis king Ninus' wife,
A tyger full of sturt and strife,
Together with queen Jezebal,
Which was covetous and cruel.
The false deceitful Delila,
With cruel queen Clytemnestra,
The which did murder in the night,
Agamemnon both wise and wight,
The which was her sovereign lord,
As Greek stories do record:
With cruel queens many one;
Which longsome were for to expone.
Ye wanton ladies and burgeses wives,
That now for sideest tails strives.
Flapping the filth among your feet,
Raising the dust in the street,
That day for all your pomp and pride,
Your tails shall not your hips hide,
These vanities ye shall repent,
Unless that ye be penitent.
Which Pythonissa, I hear tell,
Which raised the spirit of Samuel,

That day with her there shall resort,
Of rank, witches a sorrowful sort,
Brought from all part many a mile,
From Savoy, Athol and Argyle,
And from the rynds of Galloway.

With a woful wail-away.

Ye brethren of religion,
In time leave your abulion,
With which ye have the world abused,
Or ye that day shall be refused.

I speak to you all in general,
Not to one order special :

That day all creatures shall ken,

Ye were saints or worldly men,

Or if ye took the chapelry,

That ye might live most pleasantly,

And get good large portion,

Or for a godly devotion.

That day your feigned sanctitudes,

Shall not be known by your hoods :

Your superstitious ceremonies,

Participate with idolatries.

Ords, cutted shoes, nor clipped head,

That day shall stand you in no stead :

Or cowls black, gray, nor begard,

Shall that day get your reward.

Your polite painted flattery,

Your dissimulate hypocrisy,

That day they shall be clearly known,

Then they shall reap as they have sown.

Therefore in time be penitent,

Or else that day ye shall be shent ;

Pray you heartily, as I may,

Remember on that dreadful day.

O abbots, priors, or prioresses,

Consider what ye do profess ;

And how that your promotion

Is nothing for devotion,

But to obtain the abbacy,

And made your vow of chastity,

Of poverty and obedience :

Therefore remord your conscience.

How

How these three vows been observed,
And what reward hath been deserved.
Wherefore repent while ye have space,
Since God is liberal of his grace.

C. Father, said I, declare to me,
Where shall our prelates ordered be,
Which now are in the world livand?
With whom shall come that spiritual band?

E. Said he, as saint Bernard describes,
Except that they amend their lives,
And leave their wanton vicious warks,
Not with the prophets, nor patriarchs,
Nor with the martyrs and confessors,
The which of Christ were true preachers.

Their predecessors Peter and Paul,
That day will them misknow at all:

So shall they not, I say for me,

With the Apostles ordered be:

I trust they will dwell on the border

Of hell, where there shall be no order,

Enlong the flood of Phlegeton,

Or on the brays of Acheron;

Crying on Charon I conclude,

To ferry them o'er that furious flood,

To eternal confusion,

Except they leave their abusion.

I trust, these prelates more and less,

Shall make clear count of their riches,

That dreadful day with hearts full fore,

And what service they did therefore.

The princely pomp, or apparel

Of pope, bishop, or cardinal,

Their royal rents and dignitie,

That day shall not regarded be.

There shall no tails, as I hear say,

Of bishops be born up that day:

Come they not with their conscience clean,

On them great sorrow shall be seen,

Except that they their lives amend

In time, and so I make an end.

The manner how Christ shall give his sentence.

WHEN all these congregations
 Are brought out of all nations,
 Which shall be without process,
 Though I have made so long digress:
 For in the twinkling of an eye,
 All mankind shall presented be,
 Before that king's excellence:
 Then shortly shall be given sentence:
 First, saying to that blessed band,
 Which ordered be at his right hand,
 Come with my father's benediction,
 And receive your possession,
 Which was for you preordinate
 Before the world was first create;
 Then I was hungry, ye me fed,
 Then I was naked ye me cled:
 At times ye gave me harbery,
 And gave me drink when I was dry;
 And visit me with minds meek,
 Then I was prisoner and sick;
 All such tribulation,
 Ye gave me consolation."
 Then shall they say O potent King,
 Then saw we thee desire such thing?
 We never saw thine excellence
 Reduced to such indigence;
 Yet shall he say, I you assure,
 Whene'er ye did receive the poor
 And for my sake made them supplie,
 That gift doubtless ye gave to me;
 Therefore shall now begin your glore,
 Which shall endure for evermore.
 Then shall he look on his left hand
 And say unto that hateful band,
 Pass with my malediction,
 Eternal affliction,
 Your company with fiends fell,
 Everlasting fire of hell.

N

When

When I stood naked at your gate,
Hungry and thirsty, cold and wet,
Right feeble, sick, and like to die,
I never got of you supply ;
And when I lay in prison strong,
Of you I might have lien full long,
Without your consolation,
Or any supportation.”
Trembling for dread, then shall they say,
With many a hideous harmesfy :
Alas ! good Lord, when saw we thee
Subject to such necessity ?
When saw we thee come to our door,
Hungry and thirsty, naked and poor ?
When saw we thee in prison ly,
Or thee refused harbery ?
Then shall that most precellent King,
To these wretches make answering ;
That time when ye refus'd the poor,
Which needful cryed at your door,
And of your superfluity,
For my sake, made them no supply ;
Refusing them, yet me refused,
With wretchedness, so ye were abused :
Therefore ye shall have to your hire,
The everlasting burning fire,
Without grace, peace or comforting.
Then shall they cry full sore weeping :
That we were made, alas ! good Lord ;
Alas ! is there no misericord ?
But thus withoutten hope of grace,
Tyne presence of that pleasant face,
Alas ! for us it had been good,
We had been smored in our cood.
Then with a rear the earth shall rive,
And swallow them both man and wife.
Then shall these creatures forlorn,
Wary the hour that they were born,
With many a hideous cry and yell,
From time they feel the flames fell,
Upon their tender bodies bite,
Whose torment shall be infinite

The earth shall close, and from their sight
Shall token be all kind of light.
There shall be howling and weeping,
Without hope of comforting,
In that intolerable pain,
Eternally they shall remain,
Burning in furious flames red,
Ever dying but never dead:
That the small minute of an hour,
To them shall be so great dolour,
They shall think they have done remain,
A thousand years into that pain.
Alas! I tremble to hear tell,
That terrible tormenting of hell
That painful pity for to deplore,
Which most endure for evermore.
Then shall these glorified creatures,
With mirth and infinite pleasures,
Convoyed with joy angelical,
Pass to the heavens imperial,
With Christ Jesus our Sovereign King,
In glore everlastingly to reign;
Of man which passeth the engine,
The thousand part for to define,
Allennerly to the least pleasure
Preordinate for one creature.
Then shall a fire, as clerks fain,
Make all the hills and valleys plain,
From earth up to the heavens empire,
All shall renew'd be by that fire,
Purging all things material,
Under the heav'ns imperial:
Both earth and water, fire and air,
Shall be more perfect made and fair,
The which before had mixed been,
Shall then be purified and made clean.
The earth like crystal shall be clear,
And every planet in his sphere,
Shall rest withoutten more moving,
Both starry heaven and crystalin.
The first and highest heavens moveable,
Will stand but turnings, firm and stable,

The sun into the orient,
Will stand and in the occident
Rest shall the moon, and be more clear
Than now is Phœbus in his sphere :
And eke the lantern of the heaven,
Shall give more light by degrees seven,
Than it gave since the world began :
The heavens renewed shall be then,
Right so the earth with such device,
Compared to the heavenly paradise :
So heaven and earth shall be all one,
As meaneth the apostle John.
The great sea shall no more appear,
But like a crystal pure and clear,
Passing imagination
Of man, to make narration
Of glorie, which God hath done prepare
To every one which cometh there :
The which with ears, nor yet with een
Of men may not be heard nor seen;
With heart it is unthinkable.
And with tongue unpronounceable :
Whose pleasures shall be to perfit,
Having in God so great delight,
The space now of a thousand year,
That time shall not an hour appear ;
Which cannot comprehended be,
Till we that pleasant sight shall see.
When Paul was ravish'd in the sp'rit
To the third heaven of glorie repeat :
He says, the secrets which he saw
They were not lawful for to shaw
To no man on earth livand :
Wherefore press not to understand,
Albeit thereto thou hast desire,
The secrets of the heavens empire.
The more men look on Phœbus bright
The more feeble shall be their sight
Right so let no man set his cure
To seek the high divine nature ;
The more men study, I suppose,
Shall be the more from their purpose.

To know whereto should men intend,
Which angels cannot comprehend ?
But after this great judgement,
All things to us shall be patent.
Let us with Paul our minds address,
He being full of heaviness,
Full humbly he teacheth us
Not for to be too curious :
Albeit men be of great ingine,
To seek the high secrets divine,
Whose judgments are unsearchable,
His ways strange and investigable,
That is to say, past our finding,
Of whom no man can find ending.
It sufficeth us for to implore,
Great God to bring us to his gloire.

Of certain pleasure of the glorified Bodies.

SINCE their is none in earth may comprehend
The heavenly glore and wisdom infinite :
Wherefore, my son, I pray thee not pretend
Too far to seek that matter of delight,
Which passeth natural reason to endite.
That God before that he the world create,
Prepared to them which are predestinate.
All mortal men shall be made immortal,
That is to say, never to die again ;
Impossible, and so celestial,
That fire nor sword may do to them no pain,
Nor heat, nor cold, nor frost, nor wind, nor rain,
Though such things were may do to them no dear,
These creatures right so shall they be as clear,
As flaming Phœbus in his mansion,
Considering then if there shall be great light
When every one into his region
Shall shine like to the sun and be as bright
Let us with Paul desire to see that sight.
To be dissolv'd Paul had a great desire,
With Christ to be into the heaven's empire.
And moreover, as clerks can describe,

These marvellous lights they been incomparable
Among the rest, in all their senses five,
They shall have sensual pleasure delectable,
The heavenly sound which shall be inenarrable,
Into their ears continually shall ring,
And eke the sight of Christ Jesus our King.
Into this triumphant throne imperial,
With his mother the Virgin Queen of queens,
There shall be seen the court celestial,
Apostles, martyrs, confessors and virgins,
Brighter than Phœbus, in his sphere that shines,
The patriarchs and prophets venerable,
There shall be seen in glore inestimable.

And with their spiritual eyes shall be seen,
That sight which is most superexcellent,
God as he is, and evermore hath been,
Continually that sight contempland.
Augustin saith, He'd rather take in hand
To be in hell, he seeing the Essence
Of God, than be in heaven without his presence,

Who seeing God in his Divinity,
He seeth in him all other pleasant things,
The which with tongue cannot pronounced be :
What pleasure been to see the King of kings !
The greatest pain the damned folk down thrings,
And to the devil's punishment,
It is of God to lack fruition.

And moreover they shall feel such a smell,
Surmounting far the slewr of earthly flowers,
And in their mouth a taste, as I hear tell,
Of sweet and supernatural sapour ;
Alas they shall see the heavenly bright colours,
Shining among these creatures divine,
Which to describe transcendeth man's ingine.

And eke they shall have such agility,
In one instant to pass for their pleasure,
Ten thousand miles in twinkling of an eye,
So that their joys shall be without measure ;
They shall rejoyce to see the great dolour
Of damned folk in hell, and their torment,
Because it is of God the just judgment.

Subtility they shall have marvellous

Supposing

Supposing that there was a wall of bra's,
A glorious body may right happily,
Out through the wall without impediment pass,
Such like as doth the sun beams out through glass
As Christ to his disciples did appear,
All entress closs, and none of them did steer.

Albeit in heaven though every creature
Have not alike felicity and glore,
Yet every one shall have so great pleasure,
And so content, that they desire no more :
To have more joy they shall no more implore,
But they shall all be satisfy'd and content,
Like to this rude example subsequent.

Take a crowat, a pint-itoup, and a quart,
A gallon pitcher, a punsion, and a tun,
Of wine, or balm, give every one his part,
And fill them full till they be over-run.
The little crowat, in comparison,
Shall be so full, that it can hold no more.
Of such measures, though they were twenty score.

Into the tun or in the punsion,
So that these vessels in one quantity
May hold no more, except they over-run,
Yet have they not alike in quantity :

So by this rude example thou may'st see,
Though every man be not alike in glore,
Yet satisfy'd that they desire no more.

Though presently by God his purveyance,
Both beasts, and fowls, and fishes in the sea,
Be necessary for man's sustenance,

With corns, herbs, flowers, and fruitful trees,
When shall there be no commodities ;

The earth shall bear no plant, nor beast brutal ;
Yet as heavens shall be clear like chrystal,

Suppose some be on earth walking here down,
High above where'er they please to go,

God they have ay clear fruition,

Whith east and west, up, down, or to and fro :

Angels have declared pleasures many mo,

Which doth transcend all mortal man's engine,

One thousand part of those pleasures divine.

Into the heaven they shall perfectly know

Their

sing

Their tender friends, their father, and their mother,
Their predecessors whom they never saw :
Their spouses, children, their sister and their brothers;
And every one shall have such love to other,
Of others glore, and joy they shall rejoyce,
As of their own, as clerks do suppose.

Then shall be seen the bright Jerusalem,
Which John saw in his revelation
We mortal men, alas ! are sore to blame,
That will not have consideration,
And a continual contemplation,
With hot desire to come unto that glore,
Which pleasure shall endure for evermore.
O Lord our God, and King Omnipotent,
Which knew ere thou the heavens and earth create,
Who would to thee be disobedient,
And do deserve for to be reprobate :
Thou knowst the number of predestinate,
Whom thou didst call, and hast them justified,
And shall in heaven with thee be glorified.

Grant us to be, Lord, of that chosen sort,
Which of thy mercy superexcellent
Didst purify, as scripture doth report,
With the blood of that holy innocent,
Jesus, which made himself obedient
Unto the death, and starved on the rood :
Let us, O Lord, be purged with that blood.

All creatures that ever God created,
As writteth Paul, they wish to see that day,
When the children of God predestinated,
Shall do appear in their new fresh array,
When corruption shall be cleans'd quite away,
And chang'd shall be their mortal quality,
In the great glore of immortality.

And moreover all things corporal.
Under the concave of the heavens empire,
That now to labour subject are and thrall ;
Sun, moon and stars, earth, water, air and fire,
In a manner they have a hot desire,
Wishing that dry, that they may be at rest,
As Erasmus expoundeth manifest.

We see the great globe of the firmament

Continua

Continually in moving marvellous:
The seven planets contrary their intent,
Are rest about with course contrarious.
The wind and sea with storms furious,
The troubled air, with frost and snow, and rain,
Until that day, they travel ay in pain.

And all the angels of the order nine,
Have compassion on our miseries,
They wish after that day, and to that fine
To see us freed from our infirmities,
And cleansed from these great calamities,
And troublous life which never shall have end
Until that day, I make it to thee kend.

An exhortation given by Father EXPERIENCE, unto his
Son the COURTEOUR.

MY son, now mark well in thy memory,
Of this false world the troubles transitory,
Whose dreadful days do now draw near an end:
Then call on God to be thine adjutory,
And every day my son, *memento mori*:
Thou wot'st not when or where that thou shalt wend,
Where to remain, I pray thee not to pretend.
And since thou knowst the time is very short,
Christ his blood set all thy whole comfort.
Be not so much lift up in temporal things,
Once thou perceivest pope, emperor nor kings
To the earth have no place permanent:
Thou seest that death them dolefully down thrings,
And reaves them from their rents, riches and reigns;
Therefore on Christ confirm they whole inrent;
And of thy calling be right well content:
When God that feedeth the fowls of the air,
Needful things for thee he shall prepare.
Consider in thy contemplation,
Since the world's first creation,
Mankind hath suffered this misery mortal:
Tormented with tribulation,
With dolour, dread and desolation.
Gentiles, and chosen people of Israel,
This unhap are all subject and thrall:

Which

Which misery no doubt shall ever endure
Till the last day, therefore, my son, be sure.
That day, as I have made narration,
Shall be the day of consolation,
To all the children of the chosen number :
There ended shall be their desolation,
And eke I make thee supplication,
In earthly matters take thee no more cumber.
Dread not to die, for death is but a slumber ;
Live a just life, and with a joyous heart,
And of thy goods take pleasantly thy part.

Of our talking now let us make an end :
Behold how Phœbus downward doth descend,
Toward his place in the occident :
Dame Cynthia, I see, she doth pretend,
Into her wat'ry region to ascend,
With visage pale into the orient.

The dew now donks, the roses redolent
The mary-golds that all day were rejoiced
Of Phœbus' heat, now craftily are closed.

The blisful birds are bowing to their trees,
And ceaseth from their heavenly harmonies.
The corn-craiks in the craft I hear her cry ;
The bat, the howlet, feeble of their eyes,
For their pastime now in the evening flies
The nightingale with mirthful melody,
Her natural notes do pierce up thro' the sky,
To Cynthia making her observance,
Which on the night doth take her dalliance.

I see Pole Arctick in the north appear,
And Venus rising with her beams clear,
Wherefore, my son, I hold it time to go.
Would God, said I, you did remain all year,
That I might of your heavenly lesson lear ;
Of your departing I am very wo.
Take patience, said he, it must be so ;
Perchance I shall return with diligence.
Thus I departed from Experience.

And sped me home with heart sighing full sore,
And entered in my quiet oratore :
And took paper, and there began to write.

This misery, as you have heard before.
All gentle readers heartily I implore,
For to excuse my rural rude indite:
Though Pharisees would have me at despite,
Which would not that their craftiness were kend,
Let God be Judge, and so I make an end.

FINIS. quoad LINDSAY.



14 JY 62

